Typology in Nature

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In Deuteronomy 8:8, the seven fruits—wheat, barley, vines, fig trees, pomegranates, oil olive, and honey—are not merely agricultural products, but typological symbols representing the seven blessings Israel would inherit in the Promised Land. These earthly blessings correspond to the seven spiritual blessings believers receive in Christ in heaven, as well as the seven dispensations of biblical history.
Here is how each fruit represents a different spiritual blessing and phase in the history of salvation:

1. **Wheat** - Pg. 12

Wheat represents the individual man or sinner who must die to bring forth new life, corresponding to the first dispensation of conscience. Typologically, wheat points to Christ, the "grain of wheat" that must fall into the earth and die in order to bear much fruit. It symbolizes the foundational spiritual principle of death and resurrection—giving up the old earthly life to bear fruit for eternity.

2. **Barley** - Pg. 29

While similar to wheat, barley represents man in his capacity as a bearer of dominion or a ruler, corresponding to the second dispensation of human government. The Hebrew word for barley (*seorah*) shares the same root as the word for "prince" or "ruler" (*sar*), pointing ultimately to Christ as the true Prince and Ruler.

3. **The Vine (Wine)** - Pg. 32

The vine brings forth wine, which is a picture of the Holy Spirit and the new creation. It corresponds to the third dispensation—the covenant of promise given to Abraham. The vine represents a covenant of grace, contrasting with the law, and points to Jesus as the "true vine" from whom believers receive their spiritual vitality to bring forth new fruit.

4. **The Fig Tree** - Pg. 36 & 48 & 53

The fig tree symbolizes the state of Israel and earthly fruitfulness, representing the fourth dispensation of the law or the covenant with Moses. In biblical typology, the fig tree serves to support the vine (the covenant of grace), but its focus on the visible, outward world means that it represents the old creation that must ultimately pass away through the cross.

5. **The Pomegranate** - Pg.38 & 56

The pomegranate represents the Church and the hidden new creation, corresponding to the fifth dispensation of grace. Just as a pomegranate has a dull, rough exterior but is filled with beautiful, sweet, and transparent grains on the inside, the true glory of the believer and the Church is an inward, spiritual reality. Because the pomegranate is composed of many grains united in a single round sphere, it perfectly symbolizes the spiritual blessing of "unity through diversity" found in the Body of Christ.

6. **The Olive (Oil)** - Pg. 63

The olive tree is a picture of eternal life and the regenerative power of the Holy Spirit. It corresponds to the sixth dispensation, a time of tribulation when olives are "pressed" to bring forth oil. Olive oil was used for food, healing, light, and warmth, all of which illustrate the comforting and preserving work of the Holy Spirit in giving spiritual nourishment and illuminating the Word of God.

7. **Honey** - Pg. 66

Honey corresponds to the seventh dispensation, which is the **Messianic kingdom**. Honey symbolizes all the sweet and nourishing things that the Word of God brings forth, particularly **faith, wisdom, hope, and love**. Just as honey is a delicacy that is sweet to the palate, the spiritual knowledge of God's wisdom is sweet to the soul of the believer

There is only one Wisdom, and that is Christ!
Everything can be traced back to the origin of all things: “For of him, and through him, and to him, are all things” (Romans 11:36). In Christ are hidden all the treasures of wisdom and knowledge.

> Colossians 2:2-3
> “That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.”
> Ephesians 1:17
> “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.”
> Romans 1:20
> “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

These treasures are to be discovered and explored, “so that they are without excuse.” Do we want to obtain wisdom (science)? Then we must go to Christ! Only in Him do we learn to know God and His plan. The Bible pointedly refers to nature. In countless ways nature illustrates the coming into being of the new creation in Christ. That is typology. The invisible things express themselves in the visible things. In this Bible study we consider how nature speaks about the invisible things of God and how man can know God from the visible things. God has expressed Himself. First of all, in His Word, for God is Word and therefore He speaks. On the other hand we know the Creator from the “speech” in His creation — “in the work of his hands” (Psalm 19:1). The true God reveals Himself — in Christ — both in His Word and in His creation.
The visible things of this world always have something to tell about the Creator. You can see the hand of the Maker in them. God is of course central in His creation. Everything bears witness of Him! What does the typology in wheat, barley, the vine, the fig tree, the pomegranate, the ear, trees and leaves, the fig, the mulberry tree and silk,

the mulberry tree and silk, the caterpillar and the butterfly, the olive tree, honey and the very special honeybee have to tell us? An enormous amount! Far more than can be covered in this study. It is utterly fascinating, and a wise person who seeks “comfort of heart” will be thankful that this “knowledge of the mystery of God and of the Father, and of Christ” is also available through typology in nature. In this way we learn to look at nature with “enlightened eyes.”

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction from God, the wisdom of the world is foolishness. The word “wisdom” is in our language a relative concept. We are not always aware of that. Whether something is wisdom or not depends on the person with whom we are speaking about wisdom. The wisdom of the world proves to be foolishness. Many people — including believers — have a high opinion of the wisdom taught in this world. The Bible, however, calls it foolishness. The important things of the world’s wisdom are worthless. Scripture teaches very clearly that the wisdom of the world is foolishness. Man is proud of the wisdom of the present time, but Scripture calls that wisdom “foolishness.”

> 1 Corinthians 3:19
> “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.”

Of the wisdom of the world God says: “It is crafty.” Craftiness has to do with intellect, with reasoning, and even with logic. “Craftiness” means cunning with evil intent, with wicked (dishonest) purposes. In Job 5:13 we read: “He taketh the wise in their own craftiness.” That means that at any rate evil intent lies at the foundation.

I once immersed myself in Egyptology — the science of Egypt. One of the most important Egyptologists said: “Egyptology is not a science, but a vendetta (a war within the mafia).” This applies in principle to all science. Science proceeds exactly as the whole world does. It is one great struggle for power. Many are guilty of it. They present themselves as greater than they are. They boast about things they cannot boast about. They strut with other people’s feathers. They want to appear more important than another. It is always the struggle for power, in whatever area of the world. Political-economic power or military power or scientific power. It makes no difference, for it remains the same struggle: professional jealousy or envy!

> 1 Corinthians 3:20
> “And again, The Lord knoweth the thoughts of the wise, that they are vain.”

Of what the wise in this world think or reason, God says that He knows it and that it is vain. Vain means “empty.” Things that are empty are quite easy to recognise. They are nothing. Psalm 94:11 says: “The LORD knoweth the thoughts of man, that they are vanity.”

We find an important statement of the apostle in his letter to “his son” Timothy, who was Paul’s heir. The following words must have remained with Timothy.

> 1 Timothy 6:20-21
> “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so

called: Which some professing have erred concerning the faith. Grace be with thee. Amen."

1 Corinthians 1:17-25, 30-31

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

… But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

This passage sweeps the floor with the wisdom of the world. Paul writes about the foolishness of the world, which is the so-called "wisdom of the world." God says that He will make that wisdom perish. "Perish" means it will be brought to nothing, it will disappear. Paul writes that this has already happened: "Hath not God made foolish the wisdom of this world?" The answer to this question is left to us. Throughout the Corinthian letter we find such rhetorical questions. We of course understand the rhetoric of such a question. We say: "Yes, God has made the wisdom of the world foolishness!" In practice this means that the wisdom of this world has become foolishness.

It does not say "oppositions of false science." It concerns a science that is false. It is wrongly called science. It is science that is not science. What do we set against the science of the world? The wisdom and grace of God! May that grace and wisdom be with you. Timothy is therefore expected to have an aversion to the science that is falsely so called.

True science is by definition eternal and incorruptible. It is thought that among the possessions a man can acquire, only one thing — namely knowledge — proves to be incorruptible. Knowledge is the only possession you can give away without losing it. Now we see what spiritual knowledge is. That knowledge is of course invisible and rather abstract, but eternal! That reasoning comes from Plato. Information is lasting, for it is not lost. The next reasoning is that knowledge of perishable things is ultimately "loose," that is, "empty." Knowledge of perishable things is itself perishable, because the things it concerns disappear. Knowledge of perishable things is not real knowledge, because knowledge is by definition incorruptible and lasting. That is Greek philosophy.

The point is that science in the world is in fact wrongly called science. The science of the world is always science about perishable things. Men only have knowledge of things that perish. As soon as we have created a branch of science about perishable things, it turns out there is no coherence. Everyone builds his own reasonings in his own way. These reasonings in no way agree with one another. These are the so-called "abstract sciences." There is no foothold and everyone makes his own story. They test that story against practice. When it fits, it will probably be

roughly right. Sometimes it works, sometimes it does not. Is it then right or wrong? That is not science in the strict sense of the word and therefore not wisdom. Abstract science is knowledge of perishable things, arising from the observation of perishable things. Knowledge can only be obtained when it is based on incorruptible things. That is real knowledge. For a Christian it is simple to establish how we obtain such knowledge. When we think of incorruptible things we think first of all of Christ. Wisdom does not only come from Christ. No, Christ is Wisdom! There are not two kinds of wisdom or knowledge. There is only One.

> 1 Corinthians 1:30
> "But of him are ye in Christ Jesus, who of God is made unto us wisdom…"He has become wisdom to us from God since we are in Christ Jesus. He was already Wisdom before that time. Paul repeats this in:
> Colossians 2:3
> "In whom (Christ) are hid all the treasures of wisdom and knowledge."

In Christ are hidden not a part of the treasures, but all the treasures of wisdom and knowledge. Those treasures are things that must be made manifest. They must be discovered and investigated. What then must be investigated if we practise science? We must study Christ! That is Christology. If we want to learn and receive wisdom, we must be with Christ. When we do not come to Him but somewhere else, there is only one answer to that wisdom of the world. In Ecclesiastes 1:2 we read: "Vanity of vanities; all is vanity." Everything proved to be "vanity and vexation of spirit" (Ecclesiastes 1:14). "Striving after wind," according to a newer translation. Solomon says of the wisdom of the world that this emptiness only vexes the spirit. Solomon is to this day famous in the world because of his wisdom. The same applies to the apostle Paul, who is also famous because of his wisdom. Paul was one of the greatest scholars of his day. Both Solomon and Paul say of the wisdom of the world: "It is profane, vain babbling." Do you want to practise science? Go ahead. You have been warned. It is emptiness! The real science is the knowledge of Christ. When Paul prays for the believers in Ephesus, he prays:

> Ephesians 1:17
> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."

"His knowledge" is knowledge about Him. This knowledge has Christ as its content. It is not about our inheritance. That exists, but that is not what is spoken of here. It is about the power of Christ. It is the same Paul who exclaims that it is about "that I may know him, and the power of his resurrection" (Philippians 3:10). That is the power with which Christ was raised and by which we have received "new life." Do you want to practise science? Then study the Scriptures. Of the Scriptures it is said: "They are they which testify of me" (John 5:39). The Scriptures speak in any case of Christ. The wisdom of the world is foolishness because it ignores and denies the real Wisdom. There is only one Wisdom, and that is Christ! Insofar as, according to our ideas, other wisdom still exists, that wisdom

must always be based on the person of Christ. Books have been written about this. Mathematics and all other subjects can be traced back to the origin of all things, and that is Christ: “For of him, and through him, and to him, are all things” (Romans 11:36). Knowledge concerning the origin of things we receive by studying Christ. He is the Origin. From Him you receive knowledge of all things that have come into being from Him and through Him and are upheld by Him. We must believe that and draw the consequences from it. Timothy is not warned for nothing to have an aversion to the “profane and vain babblings and oppositions of science falsely so called,” by which some have erred concerning the faith. Real wisdom according to the Bible must begin with Christ. Proverbs 8:17 says: “Those that seek me early shall find me.” Wisdom must be sought! And then it turns out to be Christ. Scripture teaches that whoever seeks shall find: “Ask, and it shall be given you; seek, and ye shall find” (Matthew 7:7). That is the guarantee we are given. We must, however, know how to seek.

> Hebrews 11:3
> “…so that things which are seen were not made of things which do appear.”

The things in the world apparently have an invisible and unseen origin. The cause of the phenomena in the world lies outside this world. Searching for the solution of all scientific questions in this visible world is in principle pointless. You will not find the solution here, because it is not here. That sounds somewhat ironic and sarcastic. I do not know, for example, why science searches for the origin of life. They would do better to search for the origin of death. The strange thing, however, is that they do not even know what death and what life is. They cannot give a definition. It may be that a biologist does not know what life is. From the moment he does know, he knows what he is looking for.

The definition of life stands in the Bible: “Life is having fellowship with God.” That is it in the highest sense. On a somewhat lower level life is: “fellowship.” We do not need to seek the Source of life in this world. But whoever believes that (for example a biologist) becomes unemployed. That is the problem. They keep on searching for the beginning of life. They hang stories about amino acids and about DNA, but our life is Christ, for Wisdom is Christ and Life is Christ. The origin of all things is Christ. The origin of things does not lie in this material mortal world. That origin can absolutely not be seen or found by our so-called science. The reason why science ceases to be science is because the foundation (the starting point) of science is simply missing.

Science has to do with a certain starting point of certain knowledge that we have. On that basis we begin to reason. Our thinking is based on the knowledge (information) that we have. You must first have data in order to be able to process that data. You must therefore have factual material as the starting point of your thinking. In creation there is only one starting point. That is the Creator, the Cause of all things. He is the cause of us. Worldly wisdom is foolishness because it does not know Christ. It is a wisdom without Christ. Christ is the Word. That Word is not known and

therefore the Origin of things is not known. In this way our science has no foundation at all. So-called science proceeds from wrong axioms.

Axiom

An “axiom” means an “undisputed basic proposition,” resting on experience or self-evident truth. Linguistics, for example, is based on the thought that language is formed by man. First there was sound. That sound developed into tones. From that came words and thus language arose. Scripture says: “In the beginning was the Word” (John 1:1). The axiom of our linguists is wrong. All things have come forth from the Word. First there was language, then man. If it later appears that Adam wrote, that is because language existed before he did. Axioms have the property of being unreliable. That is because there is only one true “Axiom,” and that is Christ, the Word of God. We could also say that we choose the Bible as our axiom. With Christ the story begins and all other things are subject to Him. This applies to the natural sciences and to mathematics.

Point 2 corresponds with point 1. People have a wrong starting point, and therefore they arrive nowhere, or rather, they arrive at the wrong place. Our axiom in scientific research is Christ. That all things have come from Him and through Him and to Him. We know from where we must reason and toward where we must reason. How we get there is of much less importance. The final goal and the starting point are right. Science has never yet achieved that. Science has no starting point and no final goal. That causes panic. People do not know where they come from, nor where they are going (John 3). Every science proceeds from certain knowledge or information. The world does not supply that knowledge, because knowledge is precisely the result of study and of reasoning. People are therefore forced to proceed from axioms (propositions) that have not been proved.

The thinking of the world is “causal thinking.” That is thinking from cause and effect. That is why something like the subject “probability calculation” exists today. The thinking of the world is faulty because it does not reckon with Christ. I have no objection to causal thinking, but I do object to thinking exclusively causally: one cause has one effect. Let me take the example of a railway track. It has straight sections, but there are also points. The direction of the train is determined by the direction in which the points are set. If the points are set to the right, the train turns to the right. If the points are set to the left, the train turns to the left. There are two possibilities. The question is: “Which direction?” We must therefore choose. When we do not choose because we would rather just go straight on, we choose the middle. We can then still go in all directions. Life is full of changes. We dislike that. We must constantly choose and decide what we shall do. We have the tendency to drive straight ahead because we do not like turning off. Such a fork or such points in the railway track of our life we find a most unpleasant matter, because then we must choose between left or right. Science works in the same way. That is causal thinking. Some call it logical thinking, but that is incorrect. Logical thinking is something else, but we shall come to that later. The train does not choose its direction itself but goes in the direction in which the points are

set. That is causal. A railway track does not consist of one rail but of two or sometimes three rails. There are two rails lying next to each other. They run parallel. When one of the two rails deviates, they both break. Causal thinking knows only one such rail, therefore only one line. One must constantly choose whether one goes left or right.
Causal thinking is incomplete. It knows only one line. Analogical thinking is thinking in parallels. In a recording studio, for example, people work with 16 tracks. With many lines next to each other we have an enormous number of possibilities to arrive at one and the same conclusion. We see not only the causes and the effects. We also find the missing factors in one line from the corresponding factors in all those other lines. That is thinking in analogies.

Another Way of Thinking Is Thinking in Analogies
“Analogical thinking” is thinking in parallels. Two rails that lie parallel develop together in exactly the same way and thus form two lines. In each rail the points can be set to the left because the rails run parallel. Now we come to the point that really matters. We take this sum: 1 + 3 + x = 11. How much is x? On mathematical grounds we can say that x = 7 is the answer. Now the line is complete. This is also causal thinking. We can now write another sum: 2 + 6 + x = ij. How much is x and how much is ij? In principle we do not know the answer. One equation with two unknowns we cannot solve. You can put any number for x. According to causal thinking you then know how much ij is. You get no further.
When we see that both equations run parallel, we can fill in the values for x and ij. This seems difficult. The average schoolchild gives up at this kind of thing for lack of practice. We must namely see the correspondence at the beginning between the two equations, except that the figures of the one are double those of the other equation. The first begins with 1 + 3 + x (7) = 11. The other begins with 2 + 6 + x (14) = ij (22). IJ is therefore 22. If we had thought causally we could not have solved the second sum. On the ground of thinking in “analogies” we could solve the sum in two ways. Thinking in parallels has become a completely unknown way of thinking in our science. The usual thinking in science knows only one line instead of infinitely many lines. Of that one line the beginning and the end are missing. In this way recognised science only has a small middle piece of that one line left. They get no further. When you place another line next to it, they say that is something quite different. That is not their subject. The thinking of science is therefore very limited and that is the handicap of current science.
How do we think in analogies? We consider two things analogous when they lie parallel. Those things then correspond. When I make a copy of a sound tape, that copy is analogous to the original tape because the same thing is on it. Copying is an analogical reproduction method. The tapes are identical and on the same level. That is in itself peculiar. In analogical thinking the lines do not all lie on the same level. The lines do not all lie in the flat plane, like the railway track. “Ana” means “upward.” It does not mean “beside.” “Logia,” “logy” or “logos” means “word.” In this case we prefer another translation, namely “relation” or “formula.” We use the

word “analogy” when the one is equal to the other. The word itself says: The one is “higher” than the other.
We also know the word “catalogue.” Catalogue comes from the word “catalogia.” “Cata” means “downward,” something that lies “under.” Analogies and catalogias therefore do not lie beside each other but above each other. This has long been forgotten in linguistics and in science. That they lie “above” each other is of direct importance. In this way we come very close to the subject. The “lower things” are then a picture of the “higher things.” A catalogue shows in a “lower relation” pictures of objects that are “higher” (they are more valuable and better). The articles themselves shown in the catalogue are not two-dimensional but three-dimensional. An analogy gives a higher picture than the reality. That is typology.
A model of the tabernacle is a picture of the real tabernacle. The real tabernacle that once stood in the wilderness is an analogy (it is higher) of the model of the tabernacle. The model of the tabernacle is a catalogia of that tabernacle. The model of the tabernacle corresponds with the lower line. That means that above it runs the same line, which is a representation of the real tabernacle in the wilderness. Above that still another line runs. Then it appears that the tabernacle is a picture of the world including heaven. In the epistle to the Hebrews it is taught that the inside of the tabernacle is a picture of the “true sanctuary” (Hebrews 9:24). The true sanctuary is heaven. The model is a picture of the tabernacle in the wilderness and that tabernacle is a picture of the “true tabernacle” (heaven and earth). The tabernacle is also a picture of the people of Israel in their relationship to the Messiah. The tabernacle is also a picture of the Messiah Himself, namely of Christ. We now have several analogies above one another. We shall leave the word “catalogias” because it has fallen into disuse. The most important thing is that we see that different lines develop parallel. The one line is a picture of the other. The one line knows the same relation as the other line. A scale model is a picture of the real model, but then on a lower level. These are analogies. Someone once asked: “How must I imagine God?” Many people have been asking themselves that for years. Since they do not know, they make a model for themselves. When we imagine Christ, we know who God is. Christ is a picture of God. He is the expressed Image of God (Hebrews 1:3). This is of course an abstract representation because we have not seen Him. When we close our eyes we can imagine Him without seeing Him. When we want to know something about God, then we study Christ! If we want to know something about creation, then we study the Creator. The Creator is Christ. The one proves to be a picture of the other. This way of thinking is not specifically biblical. It is a scientific method of thinking, but it has fallen into disuse. People hardly ever think like this any more because they no longer know it and no longer teach it. They are proud of causal thinking, which leads them so far. It leads, however, to nothing. Our knowledge leads to Christ. It must now be clear that when the top line is the Creator, then the bottom line must be the creation. Scripture teaches that what is born of the Spirit is spirit. What is born of the flesh is flesh (John 3:6). That is an analogy because there is correspondence. Paul

says in:1 Corinthians 15:47-49
“The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”
In both verses two lines are developed at the same time side by side. The first man Adam, and those who are in or from Adam, bear the image of Adam. They are “the earthy.” The second Man, Christ and those who are in Christ, are “the heavenly.” Just as Adam expresses himself in the earthy, so Christ expresses Himself in the heavenly. This is a complete parallel. We call that typology because we have unlearned the concept of analogy. We say: “Adam is a type of Christ.” That is in itself correct. In typology we must remember that it is not merely: this is a type of that and not of anything else. This can be a type of this and of that and also of that. The one point on the one line corresponds with the corresponding points on the other lines. That is why there are many applications in typology. You must work meticulously, for there are enormously more possibilities than in causal thinking. The correspondences between a whole lot of lines ultimately all correspond with the Person of God, the Creator, Christ. From this it follows that whichever line we study in creation, that line must have a parallel in the Person of God. People do not believe that and therefore they have abolished this way of thinking.
When someone says: “As it is in heaven, so it is also on earth,” that is called “occult.” We do not ask ourselves whether it is true or not. The line of thought that there is correspondence between what is above (ana) and what is below (cata) is typical analogy. People say: “As it goes in heaven, so it goes here on earth.” On that line of thought quite a few occult sciences are based. “Occult” means “dark.” We call it dark because we do not understand it. That means that in present-day western civilisation everything is declared occult that cannot be understood. That is very arrogant. It is nonsense to call it occult if we do not understand something. This is because we no longer know the line of thought. Fortunately there are people who still know that line of thought and through them I was made aware of this subject. They said: “What you are doing really does exist.” Little did I know. There even appeared to be a name for it. It just does not stand in the recognised scientific books because it falls outside recognised science. When someone says: “What happens in the eye (the iris) corresponds with what happens in the body,” it is said: “That is occult.” But why would that be occult? The problem is that one cannot explain the causal connection between the different lines in the vertical direction because one simply does not see it. That vertical connection is simple. When we draw the line vertically upward we arrive at Christ. It is self-evident that there is connection between all parts of creation. That causal connection is difficult to demonstrate. The fact that we do not see how those connections work does not mean that it would be occult. When you understand and see the connections, it ceases to be occult (dark).
Scripture says: “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy

whole body shall be full of darkness" (Matthew 6:22-23a). In the eye is expressed what happens in the body. To be able to see that you do not need to be an iriscopist. When we look one another in the eyes we can see much, including what is going on in the soul. We must not be mistaken about that. When we look into one another's eyes with a magnifying glass we see even more. I see no sense in it, but it does work that way. Scripture says that it is so.

Why did man under the Old Covenant have to be circumcised? Why were such wounds or mutilations necessary at all? Why especially at this place? That was because of the analogy with the invisible things. At a certain point on the one line stands the man who was circumcised. At another point on another line stands the Man who was crucified. That is another point in history. The place in (or on) the human body of the circumcision corresponds with the place in human history of the death and resurrection of Christ. We say that circumcision is a type of the death and resurrection of Christ. That is true. In Scripture more parallels can be found in that area. Baptism by immersion also corresponds with circumcision. Peter says that the flood corresponds with baptism (1 Peter 3:20-21). We know that the meaning of baptism fundamentally corresponds with the meaning of circumcision. In all kinds of areas we find the same points, the same developments, the same figures and lines back again.

The studying of those lines is one of the most important things in Scripture! Seeing how those lines develop is normal causal thinking. That is easy because you know both the starting point and the destination. That is in all cases "Christ." In between we must fill in what is missing on a line. We can supplement that through the analogy with the other lines. From Scripture we can place different lines of thought that correspond next to each other. Just as these lines of thought develop in Scripture, so they naturally express themselves in exactly the same way in creation.

Typology in Nature

There is a book entitled The Bible as Creation. In it, a rather imperfect demonstration is given that there is a kinship or similarity between the structures in the Bible and the structures in creation. Whether it holds in detail is another matter. The author, Friedrich Weinreb, does not know Christ. You have therefore been warned. He does not know the beginning and the end point, but that correspondences exist between what is taught in Scripture and what happens in the world — in form and in structures — is self-evident to him. And that is correct. Both the world and Scripture have come forth from and through the Word (Christ).

The visible things of this world always have something to tell about the Creator. You can see the hand of the Maker in them. When we gain some experience we can always see the Person of the Creator in creation. God is literally in creation because He stands central in creation. All visible things bear witness of the Creator, so that it is possible to see the Creator in all things around us.

> Romans 1:18-22
> "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in

> unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."

The wrath of God is revealed against those people who "hold the truth in unrighteousness." Humanity constantly claims to be seeking the truth, but the reality is that humanity has from time immemorial been busy suppressing the Truth! When someone came a little near the Truth, he ended up on the stake. The Truth was not allowed to become known because it was "bad" for man. Of course the Truth can be a danger to all human striving and to all human wisdom. That the Truth is Christ is then "dangerous," because it concerns "the death of the old man." The Truth means the end of the old creation. That is why the truth is "consciously held down in unrighteousness." The truth is deliberately suppressed with evil intent (with craftiness). For that which may be known of God is indeed manifest in that humanity. God Himself has revealed it! Since the creation of the world men can understand and clearly see the invisible things from the creatures. The source of knowledge mentioned here is God's creation. One can therefore learn to know the Creator from creation. The invisible things can be known from the visible things.

The visible things have come forth from the Creator. We find His "handwriting" back in "the work of his hands" (Psalm 8:3-4 etc.). Creation, as the work of God's hands, had in the first place the purpose of reflecting the Being of God. God reveals Himself in creation. Therefore the invisible attributes of God have been understood and clearly seen from the creation since the creation of the world. "Clearly seen" means "to look right through." From creation one gains understanding of the Person and the work of God. That is a fact, according to the apostle Paul.

The important personal characteristics of God that come to the fore are His eternal power and Godhead. The knowledge of God that is the result of this is so strong that the man who has that knowledge is without excuse before God. That knowledge of God reaches so far that one bears responsibility toward God. Something like: "You knew, didn't you, that you would one day have to give account before Me? You knew, didn't you, that you would stand before the great white throne? You knew, didn't you, that as My creation you had to serve Me, because you exist to the honour of the Creator?" That is how far that responsibility goes. They knew God apart from the Bible, the apostle tells us in verse 21. Yet they did not glorify or thank Him. That means they learned from creation that God ought to be glorified. There was reason enough to thank God, because God's grace is expressed in creation. But… "they became vain in their imaginations." The Lord knows that the thoughts of the wise are vain (empty). That is because they do not know God and have not thanked Him. They do not know God from creation and therefore their wisdom is

hollow, empty and vain. The wise use many difficult words, but they have no content. Therefore “their foolish heart was darkened.” They became fools, although they present themselves as wise.
The Bible says that understanding lives in the heart. We say that understanding sits in the brain. I deal every day with the fact that understanding sits in the heart. People do not want to understand certain things. Not because they cannot understand them, but because they do not want to understand them. Their heart (their being, their own character) protests against what they can easily accept intellectually. People say: “What you are telling us is far too difficult. We cannot follow that.” But that is not where the problem lies! I know people who achieved nothing at school but who know their Bible by heart. These people have “an understanding heart.” People with a foolish heart do not want to know God — particularly not from creation and not from Scripture either. Of such a person it is said that instead of God they:

> Romans 1:23
> “And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.”

The strange thing is that people still think that God must in some way express Himself in the visible world. Since He apparently cannot do that Himself, they do it for Him. They make a “golden calf” or an image or a totem pole or idol statues. They then say: “That is an expression of God.” At the same time they deny that God Himself is creative enough — that is, “creating” enough — to materialise Himself. God has expressed Himself in creation. God has given Himself form in the world. People may see that, but they reject Him. Instead, humanity has through the centuries made images for itself. They themselves gave God a form in this world. Or they reject Him altogether by, for example, holding to the theory of evolution. Our nature studies are not based on the fact that there is a Creator; therefore in practice we see nothing of the Creator. It is unbelievable that our physics books and nature films, provided with commentary, all proceed from the theory of evolution. That is an unproven theory! Because Christ plays no role at all in the theory of evolution, this theory is wrong. The Creator is excluded from creation in advance. If we ask: “Where is God?” the answer can be: “Here in my heart.” Or: “Somewhere in heaven.” Then the physicist tells us that heaven is somewhere very far away, somewhere in outer darkness or something. That is the upside-down world! If the Lord is somewhere, it is certainly not in outer darkness. The Creator is in His creation.

The Seven Fruits

God demonstrates His works and His Being in this creation. In Deuteronomy 8 we find a list of fruits
It is not the intention to discuss seven fruits from Deuteronomy 8. It is simply a place to begin. To elaborate a little, to jump back and forth, and to show how it all hangs together.

Deuteronomy 8:8
"A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey."

These fruits are mentioned because of the underlying "deeper meaning." It is not about the land as such. When we look for an analogy, it is that land which was promised by inheritance to Israel. The blessings promised to Israel are expressed in the land. These blessings are represented by fruits: wheat, barley and vines. The series of "seven fruits" is the series of seven "blessings" that Israel would inherit in the land. In Ephesians 1 we find a series of seven "spiritual blessings" that believers have received in Christ in heaven. These seven blessings possibly correspond with the seven fruits from Deuteronomy 8. There are many more fruits, but here it is about seven fruits. In certain circles not only seven fruits are spoken of, but also seven stars, seven candlesticks (Revelation 1:20), seven dispensations, seven covenants. Further, the seven metals, seven planets, seven colours in nature. The systematic arrangement of a series of seven, and the particular relation in which those seven stand to one another, is indeed well known. It is not widespread because "the truth is held down in unrighteousness." It is also not easy to talk about because there is so much resistance.

Wheat

Wheat is the first fruit. For the study of wheat we do not begin in nature. Our starting point is Christ. He is the Word of God (the Logos). For the study we take a concordance and look up the word "wheat" in the original text. Wheat is mentioned quite often in the Bible. In the Old Testament "wheat and barley" are almost always mentioned in one breath. This occurs in the most varied connections.

Joel 1:11

"Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished."

Here wheat and barley are mentioned together. The wheat and barley no longer stand in the field because the harvest has perished through the locusts. Wheat and barley are mentioned in connection with the future of Israel. In the New Testament wheat is not mentioned together with barley. The Lord Jesus speaks about wheat and later Paul speaks about it. In the New Testament it is explained what that wheat represents. Wheat is a type of Christ. We know that because all typology points to Christ, it stands in the Bible, and there is no reason why it should not be so! The last is a negative argument.

John 12 speaks about the grain of wheat.

John 12:20-24
"And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you,

> Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

They had therefore come to see Jesus and they receive a rejecting answer. The Lord Jesus is here compared with the grain of wheat. When people wanted to see the Lord, they had to look at a grain of wheat. For the Lord would be glorified in the same way as the grain of wheat. The grain of wheat is first sown on and in the earth. Then the grain of wheat dies in the earth. After a time the grain comes up and brings forth much fruit. “Bringing forth much fruit” of the wheat is the same as “the glorification of the Son of man.” That is the clear parallel between verse 23 and 24, which we find back in verse 25. In it another line in the analogy is taken up. The picture of the grain of wheat is first applied to the Lord Jesus. He would lose His life in order to be able to bear fruit. The grain of wheat is then applied to man. The man who hates his life shall keep it. “Hate” means that one gives up one’s life. The life on earth “dies” as it were. In other words: When someone wants to have eternal life he must first “die,” like Christ and the grain of wheat. The picture of the grain of wheat is thus applied both to Christ and to man. Christ is our Creator. What applies to Him also applies to man. Christ is the link in connection with the parallel between wheat and man. The picture of the grain of wheat and the picture of man stand on the same level because both must die in order to bear fruit. That is so because both are an expression of their Creator, who would fall into the earth and die in order to be able to bear fruit.

The principle of “dying in order to bear fruit” we find back throughout creation. Man in general resists this principle. People would rather remain alive without bearing fruit than die in order to bear fruit. They find it inconsistent that one must first die. We know the following example from practice. In former times people had as many children as possible, even if it eventually cost the life of the mother. The life of the child took precedence over the life of the mother at birth. Nowadays people no longer believe that and take measures. When one wants to stay on the safe side, one has no children at all. People find having children too risky. They would rather keep alive what exists instead of bringing forth fruit. In the Bible we find the history of Rachel. She died at the birth of Benjamin (Genesis 35:17-19). That had to happen that way. When an heir is born, the mother dies.

Dying in order to be able to bear fruit. That is what Scripture teaches us. That principle is expressed in the grain of wheat. In the sense of: we throw it out, you do not find it back. It falls into the earth, it dies. After a time it comes up and it bears fruit — thirty, sixty or a hundredfold — and it is gathered in the harvest (Matthew 13). Paul speaks in 1 Corinthians 15 about “sowing the human body.” Just as the grain (wheat) or any of the other grains falls into the earth but comes forth again, so we sow a body in the earth. Why do we do that? Why do we bury someone when he is dead? Because we believe in the resurrection! That is typology. We sow because we hope to reap and because we know that it will bear fruit. A natural — visible — body is sown and a spiritual body is raised (reaped). That is the order.

That principle of dying in order to be able to bear fruit is expressed in the grain of wheat. “Wheat grain” comes from the Hebrew word ghitah (8-9-5). In Hebrew the letters and numbers are the same. It is actually easier to write numbers, for anyone can read them. Ghitah is related to other words in Hebrew. We then encounter analogies. Gheht, Ghatah (8-9-1) means “sin,” “sinner,” or as a verb “to sin.” There is correspondence between “wheat and sin” and between the grain of wheat and a sinner, because they begin with the same two letters. Hebrew knows these analogies because it is the original language of Scripture and of the revelation of God. In Hebrew, words built from the same letters basically have the same meaning. The same letters form the same concepts. The order of the letters sometimes determines the application.

If you ask someone who has studied Hebrew about this, he will laugh at you and say that such a thing does not exist. That is because man thinks he himself created Hebrew. According to man it is a matter of sounds for which letters were devised in order to write those sounds down. The group of letters determines the meaning of the word. So that cannot be! But “In the beginning was the Word,” and only afterwards man. The Word made man. The Word was first, and in the Word the truth of creation and the meaning of creation are locked up.

Typology becomes much simpler when we bring in Hebrew — not in the way linguists do it, but in a far simpler, more interesting and more instructive way. There are still more words derived from that same root 8-9. Ghatav (8-9-2) means “to cut down.” It is all the same. When you study a language, you have to learn them as three different words. But if you think a little deeper, you see that it is the same. Wheat must fall into the earth and die because it is a picture of sin. The sinner (man) will also die and be cut down. That word “to cut down” points to a tree. The tree, just like a grain of wheat, is a type of the Man, namely Christ. Psalm 1 says of the tree: “He is like a tree planted by the rivers of water.” The tree is a type of Christ and then of a few other men. The tree is cut down. Which tree is that? Look, those are analogies. You must learn to jump from one line to the other. In Scripture a fig tree, an olive tree, the tree of Babel, of Nebuchadnezzar, and the tree of Jesse are cut down. The “stump of Jesse” would bring forth a tender shoot (Isaiah 11:1). That tree must be cut down and yet still bear fruit. Tree growers know how it is with the growing of trees. They are constantly cutting back and grafting (putting another branch on it). That tree must first be cut down, and only then can it bear fruit. It bears fruit through various methods. Even with pollard willows it is so. We cut them down because we want a certain kind of fruit. The tree must become dense, with many branches. Since when is it natural that a tree falls and is cut down? That does not happen in nature. But when we humans intervene in nature, we achieve more with that nature than when we let nature take its own course. We get more fruit from that tree when we graft it ourselves. First cutting down, therefore, because this creation only bears fruit when the Creator intervenes in the normal development of this creation. This whole world is cut down and felled. The axe lies at the root of the tree, said John the Baptist (Matthew 3:10). Which tree? It does not matter, for they are all trees. Whether it is that tree of David or the fig

tree makes no difference. It was all true. The tree would be cut down. You can even see that tree as a representation of the whole creation that would be cut down and would disappear to make room for a new creation. Or, better still: in order to bring forth a new creation. That is a matter of grafting. The new on the old! That is typology in nature. The tree pictures the same as the grain of wheat — namely the sinful man who must die in order to be able to bear fruit.

Ghoter (8-9-200) means “tender shoot” or “branch.” Now we come to a much higher level. We move from 8-9-2 to a 200. The 200 is the highest 2 in Hebrew. Isaiah 11:1: “And there shall come forth a rod out of the stem of Jesse.” That is what it is about. First you get a word with a 2, namely the “cutting down” of the tree, and eventually you get a word with a 200. Then comes the tender shoot that comes forth again from that stump. A picture of death and resurrection, of the new birth. Dying in order to rise again. That is the picture expressed in that wheat.

How do you find this kind of thing? From the concordance and from the Bible. This is the spelling of the words. You find those words one after another in the concordance; they stand there in alphabetical order. All those words derived from the same root stand one after another. It begins with a Ghet (8) and a Teth (9). You put them in a row. You look at them for a while and try to find the greatest common denominator in those words. Then you have the whole picture of “falling into the earth and dying in order to be able to bear fruit.” If you look up the Scripture passages where all those words occur, you see how simple Bible study is.

We have now determined the meaning through Hebrew (the language), through the words. Hebrew also exists outside the Bible, so in that way it could still be found, provided we believe that “in the beginning was the Word” and not man. We must believe that the Word is the starting point of all things and that the secret of creation is locked up in the Word. The Word is the Logos, namely Christ.

Now we turn to the “form” of the grain of wheat. That is simple. You can draw a line, but that is no form. A line has no shape, let alone “glory.” We have one line that splits. There are now two lines, through which the form arises. Eventually those two lines come together again and then it is one line again. The line has a beginning and an end. It begins with a point and ends with a point. That is the form of a seed and of a grain of wheat or of any of the other grains or seeds. This is the most primitive form you encounter in nature. I now say it is a seed, but I could just as well have said it is a leaf of a tree. What does the simplest form in nature teach us? That there is a clear beginning and a clear end. Applied to creation it is a very simple matter. The simplest representation of the world in which we live, with a beginning and an end. The world is hastening toward the end, namely toward that one end point, the disappearance of the world. The grain of wheat already indicates in its form what it represents — namely that it must die. It must disappear and give up its life, insofar as it has life. It must die and fall into the earth.

Yet you cannot apply that to Christ? Yes you can, but then it concerns His “being formed.” When God became “form” and took on a “shape,” when

God became visible, there was in the first place “the beginning in Bethlehem.” That was the birth, the incarnation, of God. That came to an end. The grain of wheat had to fall into the earth and die. That was on Golgotha. That was the forming of God in the old creation, in this world in which we live. Since His resurrection we form part of a new creation. Before His incarnation He formed no part of creation, for He was the Creator. Thus He has become both the Creator and the creation. That is a very peculiar matter.

The grain of wheat therefore pictures the course of events of this world as such, but also the course of God Himself through this world and therefore also the course of every sinner through this world with “being cut down” as the end point. That is death. That is the course of normal earthly existence. In a leaf runs one central vein. That is even the case with the grain of wheat. Why that division? Why is a grain of wheat, a coffee bean, a brown bean, divided in two? That is because of the possibility of choice that exists in this world. Or, put differently: We live in a dualistic world; that is a world with two sides: evil-good, darkness-light, female-male. It is a world of opposites. A choice must be made because it is a divided world that must become one. That is what it is about. In the first place the form consists of two lines that are divided. That is already “becoming two” or dualism. Those two lines eventually come together again. They are reconciled through death, for there the division stops. That is why Scripture teaches that in the resurrection there is “neither male nor female” (Matthew 22:30). Those divisions disappear. Darkness no longer exists, but light does. Darkness has then disappeared from creation. It is outside creation and not “in” it. In creation there is then no more darkness. When God shall be “all in all” (1 Corinthians 15:28) and in Him there is no darkness, then it is all light. So that division is gone. The two have become one. God was “in Christ, reconciling the world unto himself” (2 Corinthians 5:19). Two become one in death. Hence that division in that grain, in all seeds and in the leaf of a tree.

That through the main vein the food is supplied is our causal natural science. What is the practical use of the main vein? Such a leaf could have been designed differently. That main vein need not have run in the middle; it could also have run along the sides or as a round ring conduit. In creation it is always exactly the same principle. Can you already think a little analogically? That grain of wheat has very many applications; so much is pictured with it in nature. Our mouth also looks like a grain of wheat. That grain of wheat speaks of God and it looks like a mouth. From that grain of wheat comes forth fruit. That grain of wheat breaks open (on that seam), just as a mouth opens and brings forth “fruit.” The mouth produces the Word. There are still many more examples that answer this principle of “bringing forth fruit.” The model of the grain of wheat applies to most kinds of simple seeds, of fruits. The peculiar thing is that we also know another model in creation. That model does not begin and end with a point, but begins with a point and ends in a round form. In this way you get a “drop model.” If the “end” is expressed by a point, then it is something of a passing nature. It will disappear. It must be clear that when a fruit ends in a “rounding,” that is, when the end point is missing,

that this pictures the new creation. A seed with the model “from point to point” is the old creation that will disappear. A seed that begins with a point and ends in a rounding is the new creation that came into being but will never pass away again.
Our philosophy teaches that since things once came into being they will one day pass away again. People say: “The beginning is a point, therefore the end is also a point.” Nature teaches us something else. There are things that are brought into being and never disappear again! That is God’s work, the new creation. The process in which the point is taken away and the rounding remains is called “circumcision” in Scripture. It is “making a new creation out of the old creation.” The peculiar thing is that we even know a fruit in nature that without more answers that picture of circumcision and is also so called. That is the seed of the oak tree, namely the acorn. A normal seed is in a husk or “covering,” just as a nut is in a hard shell. That shell consists of two halves (double).
Most nuts and fruits, including wheat, are in a covering. That covering is the “chaff” that must disappear. The wheat, when it is mown, is put in the “winnowing fan.” It is winnowed, beaten and thrown up into the wind. The purpose is that the wind blows the chaff away. What is wind a picture of? Of the Spirit. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth” (John 3:8). It belongs to the invisible things. The wind blows that covering away. That covering is a picture of the old life. That covering is taken away by the working of the Spirit of God. Our old man is therefore taken away by the Holy Spirit. How do we resist the work and striving of the old man? We let it be done. The Holy Spirit does that. He changes us; we do not do it ourselves. Spirit is thinking! Thinking is a spiritual activity. By what must we be changed? Paul: By the renewing of our mind (Romans 12:2). By spiritual activities the input of our old man disappears. The input of the new man is promoted by the Spirit. The removal of that covering, or of part of that covering, is the process of circumcision. That is why we know in nature an acorn (a fruit) that hangs in only half a husk. The half is gone. It is not even attached, because it is a picture of “death and resurrection,” of circumcision, of the removal of “the body of the sins of the flesh” (Colossians 2:11). It is the making manifest of the new creation that proves to be in it. The acorn expresses that initially a part of that old creation is taken away (a certain aspect) that will eventually disappear completely from the old creation. Perhaps at first you still find complete acorns (insofar as an acorn is complete, for the half is not present), but later you find only the covering. Where the rest has gone I do not know, but it is gone, and that is the meaning of circumcision.
The model of a grain of wheat and of the drop are also a picture of the eye. The eye begins in a point and ends in a point. If you look carefully you will see that that ball in the eye runs all the way through on one side, but on the other side of the nose it stops earlier. The eyeball stops sooner. The covering of the eye therefore knows points on both sides. The eye itself, what is in it, what can be closed, does not. That visibly begins from a point and ends in a rounding (eyeball). That expresses eternity. From which it follows that the eye of man is an expression of the total man who

must die and lay aside his body. Man must die in order to be “freed from sin” (Romans 6:7) and in order to be able to bear fruit for eternity. You find the characteristics of man back in the eye. When you try to fathom someone you say: “Look me in the eye?” It is a picture! The Bible says that we see “the mote in our brother’s eye, but not the beam in our own eye” (Matthew 7:3-5). I have always wondered how it is possible, if you have a beam in your eye, to see the mote in the eye of another. Just try it. The point in a verse like this is that it is indeed about the eye, but the difficulty is that the word for eye in Hebrew is ayin. This word also has another meaning. The same letters, in the same order, have the meaning of “spring” or “fountain.” A fountain is “the cause of things,” and what is the cause of things? The eye. The eye therefore pictures the same as the “grain of wheat” — namely the cause of things. The eye is a fountain; it is that from which all things come forth. The Bible teaches that all things in the life of a man, in everything he does, come forth from the eye. When it is said that a man is evil, it says: “If thine eye be evil” (Matthew 6:23). For the eye is the man. The eye awakens desire and lust, and from that sins can come forth.

If we realise that you can also take “eye” as “fountain,” that verse about the mote and the beam becomes easy. You see the mote in another’s fountain, but not the beam in your own fountain. The “wood” in the fountain makes the water bitter. In the Bible it works exactly the other way round. It is only a question of what kind of wood it is. All wood is not “fountain wood.” It ultimately all concerns Christ Himself. He is the Fountain that brings forth the water. “Whosoever drinketh of the water that I shall give him…” (John 4:14). We can compare Christ, the Fountain, with Jacob’s well at Sychar and with the well at the Samaritan woman. That well is Christ and the water is Christ and the little pitcher is Christ. Everything points to Him who is the Fountain of Life!

We all know that the eye from of old is the representation of the Godhead: the all-seeing eye. In occult circles people are not pleased with the picture of an eye on the wall. They are afraid that someone will also use that. They feel spied upon with such an eye on the wall, for the eye is the expression of the Godhead who sees all things. The ear is a representation of the Godhead who hears all things. The all-seeing eye and the evil eye are concepts from magic. People know that the eye is ultimately the expression of the Godhead. He unites the temporal and the eternal in Himself. Golgotha comes from the word Goelgolet. From Golgotha one “I” has disappeared. Golgotha is derived from gilgal, which stands for “new birth.” Gil, gol or gal (it does not matter how, for vowels do not exist in Hebrew) is translated in the Bible with “heap” or “heap of stones.” It is, for example, the heap of stones that was set up between Jacob and Laban in Gilead. Therefore they called that place “Gilead,” translated “heap of witness” (Genesis 31:47-48). Gil or gol is the word for “heap.” Ead is “witness.” Gol is the word for “being formed.” For something that takes shape. Wheat is the representation of the simplest form that exists in creation. It begins with a point, then the division, and then it ends again in a point. That is “gol.” The name Golgotha is connected with this form because the life of the true Grain of Wheat ended on Golgotha. Golgotha

is twice “gol,” twice being formed. After the grain of wheat has first taken shape, it must fall into the earth and die in order to bear fruit, through which the grain of wheat receives form for the second time, namely in the ear that comes forth from it. That is a type of Christ, who would be the Firstborn among many brethren. Christ would bear fruit. That is expressed in the name “Goel-go-let.” That is new birth. It is twice that concept “being formed” one after another. There you have the matter of death and resurrection expressed in the name “Gol-go-tha.”

The last letter of Golgotha (3-30-3-30-400) or Golgolet is the Hebrew letter tav (400). The letter tav was formerly written in Phoenician-Hebrew script as an X. The X and the sign of the cross appear in the tables that show how the tav would have developed a few thousand years before Christ. That cross plays a role among all peoples throughout the world. We know tav or tau as a holy letter with a holy form. The cross is the end of this old creation.

A threshing floor in the Bible is a picture of judgment in general. In most cases it concerns judgment upon Israel. The threshing floor of Araunah (that is Moriah) is the place where Abraham offered Isaac. That same place still exists. They have only built a dome over it. That dome is called the “Dome of the Rock.” That rock stone is the top of Mount Moriah, the threshing floor of Araunah (2 Samuel 24:16-22), the place where throughout all those centuries the burnt offering always stood. That burnt offering was a picture of the judgment upon sin that would be executed upon Christ. The offering of Isaac and all those offerings that had to be offered on the altar of burnt offering and therefore at the same time on the threshing floor. Between those periods of offerings it was used as a threshing floor. It therefore pictures the same as the altar of burnt offering — namely the judgment of God upon sin.

The grain is first threshed, then it is winnowed, because the chaff must be separated from the corn. The grain is thrown up, the wind blows through it and the chaff is blown away, so that the pure grain remains. That is also a judgment in connection with the removal of the old man (the chaff) and that again stands in connection with circumcision. After threshing and winnowing you have the grain of wheat left. Now it only begins, so we are far from finished. Everything is mentioned in Scripture: the harvest, the gathering, the drying, the threshing, the winnowing. All this has a typological meaning; it is all figurative. Then it goes on to the grinding of the grain. You look up the word “to grind” or the word “millstone.” It is used to destroy, to pulverise that grain of wheat. What is the millstone a type of? Of Christ. If in my mind I form a picture of the stone of the Lord Jesus’ grave, I see with my eyes closed a square hole in the middle of that stone: a millstone. That millstone is exactly the same as the stone before the grave. That stone is Christ, the Rolling Stone, but also the Judging Stone. Thus I am back at the round stone that turns and rolls when grinding. That is Gilgal. Gilgal is the word for new birth, namely twice “being formed.” Gilgal as a verb in Scripture simply means “to roll,” “to turn” or “wheel.” The “wheels” in Ezekiel is the word gilgal. It concerns new birth. So it is clear what wheels are a picture of. It is the same word. That turning millstone is therefore the expression of the “rolling” stone

before the grave of the Lord Jesus. It is also a picture of the rolling stone before the lions' den, which was likewise sealed (Daniel 6:17). Just like the stone before the grave of the Lord Jesus. All exactly the same. With that stone, with Christ, the corn is ground.
The judgment comes. You know, don't you, that we too are judged? We who come forth from the dead Grain of Wheat. We who are born again are judged by the Spirit, by the Wind and the Sun that enlightens us and at the same time dries us up, as far as the old man is concerned. We are also ground, for we are baptised with the Holy Ghost and with fire (Matthew 3:11). That old man in us is indeed judged, even today. The spiritual things are harmful and bad for the old man. That is precisely the purpose. That whole process is going on for us. The One who judges is Christ, the Millstone. You can have that same millstone tied around your neck (Matthew 18:6). That is because of the typology. It concerns being judged by Christ, to whom the judgment is given. He will condemn and refer people to outer darkness, into the abyss. The abyss is the same as the sea in the Bible. You sink into the sea by having a millstone tied around your neck. Where that custom comes from I do not know, but it is typology. It fits.
The wheat is ground and flour arises. How much? Three measures of fine flour. In Matthew 13 it first concerns the parable of the Sower. Then the parable of wheat and tares. Then that of the leaven that is hidden in three measures of meal. Abraham also set three measures of fine flour before the Lord (Genesis 18:6). Fine flour is also mentioned in Leviticus 2 in connection with the meal offering. There it says exactly how it must be used and what must be done with it. That meal must be mixed with oil (the Holy Spirit), a picture of Christ. That fine flour is a picture of the judged believer who has surrendered himself to Christ and who has perfectly submitted himself to Him. He is mixed with oil (with spiritual things therefore), mixed with the meal and then dough arises. It must be kneaded and then formed, like the dust of the ground. The clay (potter's clay) comes from the earth or from the bank of the river. It is washed up or we scoop it out. Then it must be kneaded into a certain model, but now we are essentially talking about the old creation. But when we speak about the new creation we do the same. That is forming like dough that is not gathered up but carefully made, constructed, according to the recipe by which a new creation comes into being. For the new creation is the result of the recipe, of the formula, of a principle, of a word, a relation. That dough is kneaded (forming) and then it comes into a form and then it must go into the oven. In the oven the dough must endure the fire and only then does it come out and it is bread. That is all a picture of Christ, but also of a believer. It is simplest to explain in connection with the life of a believer. That is the result of that One Grain of Wheat that fell into the earth, died, and bore fruit. It is gathered, harvested and formed. It is worked so that the bread might come into being. That whole process, up to the moment the dough goes into the oven, is all applicable to the life of the believer, to everything that happens in his life. Should you have the impression that you are being judged, that there are all kinds of changes in your life, that you are being formed and forced in directions you do not

want at all — then it may well be correct. The Lord may well be busy with your life to form it according to His image (or type) and His likeness in order indeed to become “bread,” bread as Christ is Bread. The baking of the bread in the oven is a picture of appearing before the judgment seat of Christ, mentioned in 1 Corinthians 3, where it says that the fire shall reveal it! Our works shall be revealed by fire. “Wood, hay and stubble” is what remains when making bread. That material is burned. “Gold, silver and precious stones” are eternal and perfect. They can endure the fire and are therefore called “precious.” We know precious metal and precious stones. Straw and hay is the empty husk. That is what the old creation represents.

The “famous” baker always stokes wood under his oven. That hay, that straw, that wood is all chaff. The oven is stoked with that chaff. It burns and through that the bread is baked. “Bread” is in Hebrew lechem. Christ is the “Bread of Life.” All bread is a type of the Lord Jesus. We know two kinds of bread: leavened and unleavened. We are unleavened bread! That stands in 1 Corinthians 5:7: “…as ye are unleavened.” The old leaven has been purged out. When it is mixed with the Holy Spirit… Now look how oil is made. There is a whole recipe about oil in the Bible. Moreover it says that everyone who would taste or want to use that holy oil that was intended for the candlestick in the tabernacle (which was the almond tree) must die (Exodus 30:22-33). We are that meal that is mixed with that oil. Have we tasted or smelled that oil? Yes, then that means our death! (See the incense in Exodus 30:38.) Of course under Israel it was a punishment. They were not allowed to use the oil wrongly. The point is that it is applied to us. We have really done it. We have taken the oil to ourselves and tasted it. That costs us our life! But whoever hates his life in this world shall keep it. Whoever wants to lose his life shall keep it, just like the Grain of Wheat.

Thus, if all goes well, whichever way you take, whichever track you drive on, you always end up with Christ. If the starting point is right, then the end goal is fixed. If your starting point is not right, then you lose your way in the scientific books. “Simplicity is the mark of the true.” The lie needs many words! We can here with a few words tell a great deal. We can also with the same words tell a great many different things. That is the matter of that analogy and that typology, for I am still speaking about a little grain of wheat. We have already mentioned a great many biblical truths that all come back to Christ, the Creator. That bread came into being through that grain of wheat that was ground and it had to be mixed with oil (type of the Holy Spirit) and salt. Because salt is also a type of the Holy Spirit. If the Holy Spirit were not there, then everything (the whole creation) would be tasteless. That is the statement of the Lord in the New Testament. He said: If the salt has become tasteless, what shall we begin? Then there is nothing more! Salt is not only for taste; it is also preservative. To the believer it is said: “Ye are the salt of the earth” (Matthew 5:13).

It is said to the one who is “in Christ Jesus.” Why is he the salt of the earth? Because he is in Christ and Christ is the salt of the earth. The salt is a type of Christ. We get salt from the ground, from the land therefore. We

pump it up somewhere or we get it from the sea, from the waters. So from Israel and from the nations. Or put differently: From the earth in which the grain of wheat must fall comes forth the “ear” (the fruit of the wheat). From the earth also comes the salt. Salt also comes from the sea, from the nations and even better, from the realm of the dead. The sea is ultimately also a type of the realm of the dead, namely the abyss. Christ is the One who descended there and came forth from it. Salt and oil… When that dough is made, a little piece of yeast or dough from yesterday is still put into that dough, from which no bread was baked yesterday. It is left over. That little piece of dough is put into the new dough with the result that it becomes “sour.” Through that old dough the dough rises well. We call that “leavening.” That old dough is a type of the old creation. In Adam there was a little piece of dough from the previous day. He was made from the dust of the ground and through that the whole dough was leavened. That is why Adam returned to the earth. The leaven is a picture of sin. Moreover it was the leaven that the woman hid in three measures of meal (Matthew 13:33). It was not the purpose that the leaven should come into it. It is ultimately about bringing forth unleavened bread. That is bread that is not swollen and yet has not increased in weight. Leavened bread is in fact foam. Of Israel it stands: “My fig tree is made into foam” (Joel 1:7 — freely). Foam looks like a lot, but there is nothing in it. It is puffed up. That is human science. It is vain. Man and the old creation are vain. That old creation develops and becomes bigger and bigger in all kinds of areas, but it is worth nothing more. It does not become heavier. It is only the working of sin that makes it rise. In reality it does nothing. There is even no development at all; on the contrary the specific gravity becomes lower and lower. That development in the world has a lower “volumetric mass” as a result. It becomes worth less. It even rises up in the end for lack of weight. Things with a low specific gravity float (go upward).
The dough of the Bread of Life was unleavened. The old leaven was purged out through the way of death and resurrection! There came an end to the old creation. At the slaughter of the Passover lamb the old leaven was purged out of the houses of Israel. After eating the Passover lamb they celebrated the feast of unleavened bread. The death of the Passover lamb and the unleavened bread belong together, for the death of the Passover lamb is typologically exactly the same as the purging out of the leaven. Both things are nothing other than the removal of sin. We are unleavened. According to 1 Corinthians 10 and 11 we have part in bread and wine at the meal, or what is left of this meal. The Passover lamb has died once for all. The bread is unleavened bread, therefore naturally without sin. With the Passover lamb the leaven has been done away with. The unleavened bread is perfect. It was three measures of fine meal in which no leaven was hidden, because the old leaven has been purged out. The bread is eaten together with the wine. Wine is the third fruit of the vine from Deuteronomy 8:8. I can say more about that, but then it is no longer specifically about wheat. Of wheat it is said that it must fall into the earth and die. It does not say that the wheat must die, for that is not sufficient. We know that from that first parable in Matthew 13. There the wheat falls by the wayside and that sort of thing. Nothing came of it. On

the rocky ground it also did not work, for the wheat must fall into good soil and there die in order to be able to bear fruit. If the seed falls in the wrong place, it does die, but it bears no fruit.
Is the earth male or female? The earth is female. The seed falls into the earth. Since the seed is male, the earth, in relation to the seed, is female. Thus I come to a very simple principle that is so unknown but yet so fundamental for creation and also for the Word of God. Namely the relation between “male” and “female.” Seed is male (a grain of wheat, but certainly seed) and therefore stands as a model for all other seeds that must fall into the female. The male must fall into the female and from that fruit comes forth. Just think what is all connected with that and what is all related to that.
The grain of wheat is the male principle. That is the life-bringing, but for that it must first die. It must as it were disappear from the world and fall into the earth, be taken up in it and from it fruit then comes forth. That grain of wheat we can represent by a little point that must fall into the female. From which it follows that the female consists of many points. The female is a plural. The male is by definition a singular. It is one seed that falls into the earth. The earth consists of many grains of sand. If I explain it mathematically, then it is one point that is brought into the circle. That circle consists of an infinite number of points that all stand at the same distance from the centre. This is a simple principle of male and female.
That principle of dying in order to be able to bear fruit is expressed in the grain of wheat. The grain of wheat is the male principle. That is the life-bringing principle, but for that it must first die. It must, as it were, disappear from the world and fall into the earth, be taken up in it, and from it fruit then comes forth. That grain of wheat we can represent by a little point that must fall into the female. From which it follows that the female consists of many points. The female is a plural. The male is by definition a singular. It is one seed that falls into the earth. The earth consists of many grains of sand. If I explain it mathematically, then it is one point that is brought into the circle. That circle consists of an infinite number of points that all stand at the same distance from the centre. This is a simple principle of male and female.
The fruit is brought forth by the union of two things that are each other’s opposites. Perhaps I should say each other’s components, but in any case they are each other’s opposites in our dualistic world. Those opposites (male and female) must meet each other in order to be able to bear fruit. It is a very simple principle that always comes to the fore in the world. Light and darkness have the same relation. Male = light. Female = darkness. Light had to come into the darkness to bring forth life (fruit). John 1: “In the beginning was the Word, and the Word was Life, and the Life was the Light of men.” The Light came into the darkness.
After that we come to the 15th to the 17th of Nisan in the history of Esther. It is difficult because you have to calculate it, for it happens thirty days after the 15th of the twelfth month. In that way you arrive at the 15th of the first month. You have to do some calculation to find the date, but it is also the 15th to the 17th of Nisan. Esther appears before Ahasuerus at the risk of her life on the 15th of Nisan. Of course it was so,

for the 15th of Nisan was later the date of the death of the Lord Jesus and of the slaughter of the Passover lamb. It was the date of death, but it brought forth new life three days later. When the king says to Esther, “Tell it,” she says, “I would also like to come tomorrow.” Then you really are playing with your life! It was life-threatening to make contact with that king, and when the contact was made Esther still said, “No, not now! Do it tomorrow!” And then to dare to say the next day again, “No, tomorrow.” Esther was of course a typical woman to postpone it twice. Why was that? Simply because that deliverance of Israel is connected with the date with which every deliverance is connected, namely with the 17th of Nisan, the day of the resurrection.

After that you find the 15th to the 17th of Nisan in connection with the crucifixion and resurrection of the Lord Jesus. The 15th–17th of Nisan is the time of the full moon! It cannot be otherwise, for according to the biblical institutions the first of the month falls on a new moon and fourteen days later the moon is full. It is in total a cycle of 28–29 days. So the 15th of Nisan is the day of the full moon. That is the day on which the Lord Jesus died. Whether it was really full moon I do not know. It ought to have been full moon according to the Bible, according to the law, according to biblical chronology. The Lord died at full moon, but the result was “new life.” The “grain of wheat” fell into the earth and died. Those things are connected with each other. The crucifixion was on the 15th. On the evening of the 14th was the slaughter of the Passover lamb. The 15th was the first day of the “feast of unleavened bread” and also the day of the crucifixion. On the 17th of Nisan, therefore after three days, was the resurrection of the Lord Jesus and His appointment as Christ. The 15th to the 17th of Nisan are therefore the first days of the unleavened bread among Israel. The 17th of Nisan is the resurrection day of Christ. That this date will still have something to do with the coming of Christ you can also work out for yourself. In any case it is so that those three days, from the 15th to the 17th of Nisan, play a role in the Bible.

The woman, the moon and the full moon are apparently, according to the non-existent statistics, the occasion on which children are born. I heard that at Bible school and I told it again to other Bible school students and they said: “We always had difficulty doing duty when it was full moon, for then it was much busier than otherwise.” Those are old wives’ tales and they have to do with midwives. They used to be called “wise women.” These “wise women” are “wise women,” for “wise” means “wise.” That there are also “wise fathers” means that there are also wise fathers. The midwives are wise women who from experience know that it works that way. No statistics are kept of it because we cannot explain it scientifically (because of our defective causal thinking with its wrong axioms) how it is and how it can be. We say that it is not so, that it is coincidence. That is why it does not stand in the scientific books. But it is so!

I shall mention a few more things that are connected with it. We know the phenomenon of “cot death” of babies who die without anyone knowing how it comes. It then says: “Suffocated in the little pillow.” I have never understood how that could be. Afterwards it also proved not to be so. They do not know and yet they must establish a cause of death and therefore it

is called “suffocated in blanket or little pillow.” But it is nonsense and they know that too. The truth cannot be said, for that is a certificate of inability of “I do not know.” The doctor can hardly fill in: “cause of death unknown.” They know what it is, namely “cot death.” A grandfather once said in such a case: “But it was also an eight-month baby.” That is just such a remark as I heard in connection with full moon. Such a remark falls into place, for the eighth has nothing to do with the old creation that consists of seven. The old creation counts from 1 to 7, but the new creation begins at 8. Think of the resurrection on the eighth day. That remark of grandfather appears to be a fixed expression from folk tradition. An “eight-month baby is not for this world.” That is how it was said! Not on the ground of Scripture and not on the ground of knowledge of typology, but on the ground that it was a fixed expression. For which world is an eight-month baby then? For the coming world. The 8 belongs to another world. Why is there so much mortality among eight-month babies? Science does not know. Normally, according to our defective causal thinking and our wrong axioms, an eight-month baby would be better developed than a seven-month baby. But the seventh has a very good chance (the sixth not, of course), for the 7 is this world. 7 is the number with which the history from Adam to the coming of the new creation is marked. The 7 dispensations, the 7000 years, the 7 days of the week. The 7 has a very good chance in this world, but the 8th not, for it lies beyond the 7. Midwives and “nurses” nowadays receive a scientific education, but the point is that we should once consider these things, think about them and study them. Observe them!
The normal pregnancy concerns the “9,” the “40,” and the “276,” for different reasons. The norm for birth is the ninth month. Expressed in weeks it is 40 and in days 276. An enormous amount is connected with that. I shall try to tell it quickly. The “9” is the Hebrew letter Teth or “womb.” The likeness of the womb (the 9) therefore has to do with the fact that something must be brought forth, and the peculiar thing is, if you consult reference works on number symbolism, that the 9 is connected with judgment. That fits exactly, because “bringing forth” is connected with judgment. The argument is, for example, that nine plagues came over Egypt before the deliverance came. Then someone says: “There were ten,” but the tenth plague was not only for Egypt, like the nine preceding, but came over everyone, also over Israel. Israel could escape it by doing what the Lord said: slaughter the Passover lamb and smear the blood on the doorposts (Exodus 12). “9” stands for pregnancy, the labour pains, and the nine plagues. A judgment comes so that fruit may be brought forth. Just like an educational measure. Discipline is a judgment so that the good may come forth from it. So it is with pregnancy. It is nine months of “sorrow, namely of thy conception” (Genesis 3:16) so that something might be brought forth. So 9 has to do with judgment and with bringing forth. The number 40 has in the Bible to do with oppression, with judgment that comes, because 40 is the number for life in this material world. I cannot explain why that is so, but if you look for examples, then take that little book All the Numbers of the Bible. That is a concordance of all the numbers. You then look up all the places where 40 is mentioned

and when you have finished with that you will know it too. “40” is a type of life. Some say: “Life begins at 40.” That is also true, but that is another kind of life. That is namely the life that begins at 50. After the 40 you come into the fifth decade of years. 40 is earthly life and when we say that life begins at 40, it is because we mean another life, actually eternal life therefore. We have forgotten that, but that is the origin of that expression. After the oppression of this life, after all the temptations in this life up to 40, comes the 50. That is the new life. Then you have “seen Abraham.” That is how it is connected with the Lord. You were just 50 and have seen Abraham? That fits, for Abraham has to do with the “5.” The 50, the 500, the beginning of a new creation. Firstfruits of a new creation. That is what it is about, but “40” has to do with oppression, with the old life. The life in the old creation and just as the old creation is pregnant, the number 40 is also connected with pregnancy. That is why pregnancy lasts 40 weeks.

If we go still more precisely, we come to “276.” That is even more difficult. The number 276 occurs only once in the Bible and that is in Acts 27. There it is communicated to us, for a strange reason, that Paul was in the ship with 276 men and with that they suffered shipwreck, but they were all saved. It is very difficult to explain that quickly, but those who sat with Paul in the ship are obviously “members of the Church” who with Paul form part of the Body of Christ. That ship is obviously not merely “under Jesus’ care”; the ship is Christ, who floats on the waters, just as He once walked on the waters. So the ship is the Body of Christ. We sit in it and that is measured with the number 276. It is that which was born out of Israel, namely the Church.

It is that which in Revelation 12 was born out of the woman. The Son, the male, who would rule all the Gentiles (the nations, the waters) with a rod of iron. We are those 276 with Paul in the boat. You come across that 276 once more in Scripture, but it does not stand in the concordance. 276 is the numerical value of the wonderful tree at Jonah. It is the kikayon: 100 (ki), 100 (ka), yon (= 6-50). Between the k’s sits a yod. Kikayon is therefore 110-110-6-50 = 276. “Ki” means “birth” and “ka” therefore means 2 × born and that is the new birth through the Holy Spirit. The wonderful tree is a picture of the cross or of the Tree of Life. That wonderful tree at Jonah (the kikayon) is here a type of the Church. A tree that has been brought forth by Christ. The tree is of course Christ Himself, namely the Body of Christ. Jonah shelters under it. Suddenly that tree seems to be gone again; that is obviously the “rapture of the Church.” We were speaking about the principle “male-female.” The male must come into the female and there die in order to be able to bear fruit. That principle we find expressed in general in creation and in reproduction. Those two incline toward each other. We then call that love. Male and female come to each other. The male comes into the female. The female encompasses the male and from that fruit comes forth. Jeremiah 31:22b: “For the LORD hath created a new thing in the earth, A woman shall compass a man.”

In Scripture the woman is in any case Israel and much more than that. The woman also stands as a model for the whole earth, for the earth is female.

The woman is a type of the world as such (of the visible, outward, seeable world). That is why the woman attaches much importance to outward things and to outward appearance, for that is her nature. She is also a picture of that; that is actually what she herself is. The woman is a picture of Israel and Israel is called “the wife of the LORD.” The wife of Jehovah. The peculiar thing is that Israel, as a people, has a remarkable history behind it of unfaithfulness to her husband, of adultery. It is called whoredom. Israel is therefore also indicated with the type of Jezebel, the idolatrous queen and wife of Ahab. Jezebel is even still mentioned in Revelation. “Jezebel” means “maidenly,” namely “untouched,” “without communion.” That is why she is a type of Israel, for Israel has in reality never had communion or wanted to have communion with the Lord. Israel has never wanted to receive the Lord in her midst (in the temple, in Jerusalem). That is why Israel has remained unfruitful and has not wanted to encompass the Lord under the Old Covenant. That is why in Jeremiah 31 a new covenant is announced and with it also a “new marriage.”

> Jeremiah 31:21-22
> “Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.”

It is clear what the daughter is backsliding from. From communion with her husband. The woman shall compass the man. After that follows the announcement of a new covenant and a new marriage between the Lord and Israel. In that marriage Israel will remain faithful, for then Israel has become a new creation (born again). Then Israel will indeed encompass her husband and then the Lord will appear in the midst of Israel. You see how double the expression is and that it therefore has many meanings. Of Jerusalem it is said that she is the heart of the earth. The midst of the earth, not only of Israel but of the whole world. Just as Israel will encompass her husband and receive him in Jerusalem, so the world will receive the Lord in Jerusalem. When the male Seed fell into the earth and died, that was in Jerusalem. There also the birth of a new creation came into being, at the death and resurrection of the Lord Jesus. The Grain of Wheat that fell into the earth and died, and at the same time the Seed of the Man and the Woman! That is the whole story. That communion that there will be in the future between the Lord and Israel will actually be a loving communion. That is the result of the coming into operation of the New Covenant on the ground of the new birth.

There is much to say about reproduction. For example about the bees or about the spider. The spider has 8 legs. 8 is a picture of death and resurrection. We know the “cross spider” (see photo on the right) as a species. It is so called because it carries a cross. It is a picture of Christ. We find those creatures gruesome and shrink back from them. Most people run away quickly when you begin to speak about Christ. They do not want Him, they find Him gruesome. The large tarantulas are hairy and poisonous spiders. That is not so with all kinds of spiders. I have once seen photos of a very large female spider, with on top of her, because it

was about mating, a very small male spider. A very large female and a very small male. The only thing the male is allowed to do is fertilise the female. The peculiar thing is that the female for a time carried the male around on her back as a burden. Eventually it came so far that the female, after she had been fertilised, bit the male to death. The man is a burden to the woman. The woman considers him a burden and after the fertilisation he is in any case bitten to death.
That also happens with bees. The male bee serves only (if you speak about usefulness and causal thinking…) for reproduction. It is not explained why there are so many male bees, for one would be sufficient. The male bees serve after the fertilisation for nothing and are therefore killed. They are slaughtered. Why? That is the relation between Israel and Christ and between creation and Christ. That is a parallel, an analogy. We mention Israel because we can find that so easily back in Scripture. But Israel herself is of course a picture of the whole creation as such. For when the Lord came to Israel, Israel considered Him a burden and in fact they did not want communion with Him. Yet the Seed was planted, against her will. She did not want it, for that was a burden to her, but it did happen. The Seed did indeed bring forth something, but it cost the life of the Man and of the Begetter. For the Seed must fall into the earth (not be laid) and die in order to be able to bear fruit.
That spiders and bees do it that way shows the work of the Creator. That is how it goes and it is gruesome. It is also gruesome what had to happen to Christ. The offering that had to be brought! We tell beautiful stories about the offering service and its meaning and how wonderful that was, but it was gruesome. It was “a sweet savour unto the LORD,” but if you ask me, it stank. Burning flesh and streams of blood that were simply poured out on the ground. We make a beautifully nice model of the tabernacle, but in reality it stank and there were thick fat clouds of smoke. I think you could hardly breathe and everything was smeared with blood. That was it, but under all that was indeed that new creation. That was the gold and that is ultimately what it is about. That new creation came into being through that gruesome offering that was brought by the Man.
The falling into the earth and dying of the Grain of Wheat has its counterpart (antitype) in the person of Christ, who fell into the earth and died. That refers to His incarnation; that was His humiliation (fall). He came to the earth and to His own (John 1:11), namely the woman Israel. Israel did not receive Him, but He did die. The Seed did fall and it did bring forth fruit. That is a very remarkable matter. A peculiar characteristic of creation is that actually everything that happens revolves around only one thing, namely reproduction. Freud, the Jew, was not so far wrong with the idea that ultimately it is all about reproduction and that all drive that exists is ultimately sexual drive. That is what his story came down to. That is also what it is about in creation. There is a very simple reason for that, because this whole creation, this whole world as it exists today, has no other purpose than to bring forth a new creation. This world exists so that new life may be brought forth. That Seed has already been planted in this world. It has fallen into the earth and died. That is why Paul says that this whole creation groans and travails in birth pangs and waits for the

manifestation of the sons of God (Romans 8:18-24). That is mentioned in connection with the redemption (double meaning) of our body. It waits for the “redemption” of creation. That is the birth, the manifestation of the new life that at this moment is developing within the old creation.
Very well known in the Bible is the picture of “new wine in old wineskins” and of “the water that is turned into wine” (Luke 5:37; John 2). There you have the whole story brought together of a man and a woman, of a wedding and a bridegroom, of old and new life, of vessels made from clay. All things we have already mentioned, for in creation there is only one thing that matters: how the new creation comes into being. “The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18). The sufferings of this present world in Romans 8 are the expression of the pregnancy of this present world. Why does this world suffer so and why is it in such pain? Why does this world behave so strangely? Just as pregnant women sometimes do. Why does it behave so inexplicably? Because creation is “pregnant.” Everything that happens in nature, from moment to moment, has to do with reproduction, therefore with death and resurrection.
When you look outside you see death. Everything that lives in nature is at this moment in the process of dying. The leaf falls off and withers (plant world) and the animals prepare themselves for winter. There are animal species that have long since disappeared from the Netherlands. They have migrated. They are dead, for they are no longer with us or they are as good as dead. Some animal species hibernate. You therefore do not see those animals either. That winter sleep is also a kind of death and after a time, next year, therefore after three days, everything comes to life again. Death and resurrection — that is what nature is constantly busy with. As soon as that new life develops, it begins to reproduce. The birds return and build nests and reproduce. When the little birds are big and strong they disappear again. Why do they actually come here? So that we should see that all things in this world exist in order to reproduce and to disappear.
The first command God gives to Adam is: “Be fruitful and multiply, and replenish the earth.” Because Adam did indeed carry out that command, he has an heir, which is Christ, the Son of Adam! People say: “Adam failed. He did not carry out that command and did not subdue the earth. He did not rule over the earth, for he sinned. He did everything completely wrong.” What he did well was to reproduce. For through that the Son of Adam, the Son of Man, was born, who would do all that Adam had not yet done or could not yet do. For that is of course how it is. Christ is the Heir of Adam. Now you see that reproduction in all possible ways plays a very important role in the whole history of salvation. That is why we wait for the revelation, or the appearing, of the new creation that already exists. We do not see it, for it is “hidden in the mother’s womb” (that is what it comes down to). That new creation will be revealed and our new life, which has been planted in us personally, will be made manifest when the “mother” dies. That is I, my old man. That visible old man is female. When that old man dies, it as it were falls away and then the new life that is in it is made manifest. Then the point of the grain of wheat is taken away. That

is circumcision, for the old man is taken away and the new, the eternal, creation is made manifest.
I still want to mention one thing that I just skipped in connection with the form of that grain of wheat. Like most seeds, the grain of wheat has the form in which one point runs out into the other point. We also know fruits that have another form. They run from a point out into a rounding. That form from point to point is in essence also the basic form of the Hebrew alphabet, that is to say of the “square script,” as the writing appears in the Bible. The basic form is of a point that divides itself and again runs out into a point. The Hebrew “yod” is the basic form, in which the last point disappears and in which it runs out into a rounding. We know that at any rate in the form of an almond. We call that almond-shaped. Round on one side and running out into a point on the other. We do say of eyes that they are almond-shaped. It is only how precisely we look, for it is from point to point. With one person a little more than with another; that depends a bit on where we come from.
That almond actually also occurs in Scripture. A fruit with a beginning and with no clear end. It is a beautiful form. A point on one side and round on the other. It is a type of the new creation and not only that. The word for “almond,” as it occurs in Scripture, means something like “to watch” or “to become awake,” therefore “to awaken.” People say that the tree is so called because it is the first of all trees, at least in Palestine, that comes into bloom. That is of course also correct, but it is not for that reason that it bears that particular name. It is exactly the other way round. “In the beginning was the Word.” First there was the name and in accordance with the Word the almond tree was planted, created, and that tree behaves itself worthy of its name. First there was the name, then man. First there was Adam, then we were there. That is how it goes. The name of the almond tree means “to awaken” and because it received that name, that tree behaves itself so. It is the first tree that already stands in bloom very early in spring and bears a white crown. The blooming of the almond tree is also mentioned in Ecclesiastes 12. The blooming almond tree is the indication of the man of advanced age who has become completely grey. The almond tree blooms white, actually silver-coloured. That tree blooms in spring, when nature is still “asleep” (dead). The almond therefore stands for being born again, for the beginning, the firstfruits of the new creation, and that is why the almond tree is the first tree that blooms in spring. That is the only reason.
We also know that almond tree in a golden colour. The almond tree stood in the temple, even in the tabernacle, in the midst of the wilderness. A golden almond tree is the menorah, the golden candlestick. It was a stylised candlestick (almond tree) and the leaves and the knop and the flower of the almond were represented in that menorah, so that that golden seven-branched candlestick that stood in the tabernacle and in the temple is a representation of the new creation. That golden candlestick was made of a talent of gold (it was one piece; see Exodus 25:31-39). The almond tree is a type of Christ, who is One! Just like the golden mercy seat of the Ark of the Covenant. However complicated it was made, with cherubim on it, it was made of one piece (Exodus 25). It was a

representation of Christ, just as “the LORD thy God is one.” That is why that candlestick is also one piece, perfect. Though there are then seven branches on the candlestick (six branches plus the continuing stem) and though there then stand seven lights on it, it is still one candlestick. The usual division into two is gone. That almond does indeed begin with a division into two, for that is its origin, but it ends with the round form, namely that of eternity. It pictures definite awakening! That almond tree has something to do with restoration, the coming of new life, perfectly white and clean. Hence those white flowers of the almond tree. That is why people have declared the almond tree, or also the menorah or the seven-branched candlestick, the emblem of the present state of Israel. I find that a little regrettable for both Israel and the almond tree, for it is not correct. It is indeed the emblem of the new birth of the state of Israel. That is correct; the almond tree is a picture of that, but it must concern a real new birth, that is to say a “birth from above,” as it stands in Scripture. It is not yet so far that Israel is “born from above.” That almond tree must still come, for He will on that day stand on the Mount of Olives. When Christ appears, Israel will also indeed be born again. You see how people still know it in one way or another. They do not understand it, because they do not know Christ and also do not want to know Him.

Barley

There is not much difference between wheat and barley, the second fruit from Deuteronomy 8. It is therefore so that the principles that apply to wheat apply just as well to barley. When Paul speaks about the grains, he says: “Wheat, or some other grain” (1 Corinthians 15:37). It then actually makes little difference to him, for in principle they are all the same and yet they differ from one another. Barley also is the representation of Christ, for it is the expression of the individual man (the sinner) who must die and rise again, just as Christ, who was made sin (2 Corinthians 5:21), had to die and rise again in order to bear fruit. Just as that is pictured in wheat, so it is expressed in barley. Just as the Bible speaks about wheat, bread of wheat, so it also speaks about barley loaves (Judges 7:13; 2 Kings 4:42; John 6:9, 13). You must then ask yourself why it states what kind of bread it was? For that is what it is about. Why not ordinary wheat bread, but barley bread? What does barley represent when we speak about the difference between wheat and barley? It is simple if we proceed from the Bible. “Barley” is in Hebrew seorah (300-70-200-5). The “5” is the feminine ending. “Barley” occurs many times in the Bible in another meaning. It also occurs as the word sar, which is “prince,” “ruler.” Sarah = “princess,” “female ruler.” This word can also simply be translated “barley.” The same word, still in exactly the same spelling with exactly the same letters, is written as seir = “hair of the body” or of a sheep. We say “wool,” but in the Bible it is “hair.”

Seir is the nickname of Esau, the brother of Jacob. Esau is called Edom because he was red. Further we know the mountain of Seir. Esau is so called because he was hairy. The word for barley is the same as the word for “prince” and the word for “hair” and for “gate” (shaar). Hebrew is a complicated language, for the same word is translated with a whole lot of

Dutch (English) words. Such a Hebrew word has one meaning, but many different applications. The basic meaning is “to rule” or “to exercise power” and sar (prince), seir (hair) and shaar (gate) have to do with that. Shaar is also translated “to think.” For a gate has to do with “exercising power.” The entrance and exit of a city are guarded and in the gate sits the city government. A “porter” or “citizen” is someone who lives inside the gate. The citizen lives in the city with a wall around it. Someone who sits in the gate is someone who exercises power. Of Lot it is said that “he sat in the gate of Sodom” (Genesis 19:1). Boaz, the kinsman-redeemer, also sat in the gate (Ruth 4:1). Through the government of the city an act of dominion had to be performed. Then I think of the “gate of Gaza,” in which Samson was imprisoned. For Samson cared nothing for that dominion and brought the doors of the gate to Hebron (Judges 16:1-4). It is all prophecy. I cannot even explain it, for then I would have to explain what Hebron means and how it is with that gate. It concerns dominion.
I now mention Samson for quite another reason. You must see how that works, for you still end up where you need to be. I needed Samson because of his hair, but I now mention him in connection with the gate of Gaza. I “pull him in by his hair.” Now you see what his “hair” has to do with that “gate.” Samson is a type of the Lord Jesus, who was indeed the Prince of Israel. Jesus was the “Sar” and He would establish His kingdom. Instead of that kingdom that would be established, Samson goes off with the gate and lays it down in Hebron. Outside. Hebron is the place where David reigned over only a part of Israel. For seven years David reigned from Hebron, which means that the kingdom was not established at the first coming of Christ, but “the doors of the gate were laid before Hebron.” That means that the kingdom of Christ was only established over a part “over as many as received Him. He came into the world, but the world knew Him not. He came unto His own, but His own received Him not.” A part of them, “as many as received Him, to them gave He power to become the sons of God” (John 1:11-12). Over them a kingdom is again established: a hidden kingdom. Over a part of Israel it was from Hebron. That is in any case a type of the Church. The point is that Samson is a type of the Lord Jesus and the hair of Samson was a type of power that he had. His power or strength lay in his hair. The word for “power” is the same word as the word for “hair.” Samson’s dominion, his power, lay in his hair. When his hair was cut off he lost his power. That is already expressed in the doors of Gaza that are laid on a mountain (a high place) before Hebron. A “high place” is in Hebrew rimmon. That is “pomegranate,” the fifth fruit from Deuteronomy 8:8, a type of the Church.
Barley is seorah. That therefore means “hair,” “ruler” or “gate.” Now we can always remember what the difference is between wheat and barley. On a barley grain there always stands a hair upward. Where wheat is only a “bare grain,” there barley is also a picture of man, but then in his capacity of bearer of dominion, of ruler. Who is the ruler? Christ. Hair is a type of power. Hence 1 Corinthians 11 speaks about “the power that the woman has on her head.” That is a head covering and if she lays that aside then she should also be shorn, from which it follows that the hair indeed represents power. Hair is an expression of power or the “ability” of

man. The word hair also has to do with “to think.” Then you know why there is so much hair on your head.
Samson was a mighty man and that was connected with his hair. His much hair was cut off by his wife, who was a harlot. Through that he lost his power. Samson is a type of the Lord Jesus, the King of the Jews, the Son of David, the Son of Man. He was in the house of a “harlot,” namely Israel. Israel was the one who cut off the “hair” of the Lord. There He is not called Samson, but a “Lamb.” “For as a sheep before her shearers is dumb, so he openeth not his mouth” (Isaiah 53). That refers to the crucifixion. That cutting off of the hair of Samson is the same as the shearing of a sheep and also the same as the crucifixion of the Lord Jesus, through which He lost His power. He was therefore officially crucified with the inscription: “The King of the Jews” (Mark 15:26). So as the ruler (the “sar”) of Israel, but “seir” (the hair) was taken away. The prince, the sar, the power, was gone.
They are things that all hang together. Now you know why sheep are shorn. That is how it should be. People say that if you do not shear a sheep, he will perish in his own hair. It seems to me a bit exaggerated, but perhaps people have to come to shear those sheep. Sheep are needy creatures. They must be cared for. People must lead them to the place where they can find food; they themselves seem unable to do that. If everything goes according to the rules, and therefore also according to nature, then a shepherd walks with the flock of sheep. That shepherd goes to the place where food for the sheep can be found and the sheep follow the shepherd. The essence of the sheep is therefore that they follow the shepherd. Some sheep were already so familiar with the way that they walked the same route and the shepherd hobbled after them, but that is not how it should be. That was on the way back to the sheepfold self-evident, but outward, to the green pastures, the shepherd ought to go in front and the sheep ought to follow the shepherd. Do they then also look at him? No, they listen to his voice. “My sheep hear my voice” (John 10:27). For faith is from the Word, from hearing (Romans 10:17). Those sheep are a type of Israel and thereby of humanity as such. Actually they are a type of the believers (the redeemed people from Egypt). I mean it now in all its possible applications. They ought to follow the “good Shepherd.” That is Christ.
David, the king of Israel, was the shepherd and Israel was the flock. It is all self-evident if we simply follow the lines of thought. That flock ought to follow the Shepherd, but the Shepherd Himself is actually a part of the flock. Just as with a “herd” of cattle a bull goes in front, so with a flock of sheep the shepherd goes in front. The sheep follow Him. He who was the first among His people, the rightful one on the throne, the Sheep par excellence, with much hair, with power among Israel, was the One who was shorn and through that lost His power. That story is expressed in the history of Samson. With the name Samson you search in vain for explanations. It means: “divided name.” Sim or sem, shem, means “name” and son means “divided,” so that the appearing of the Lord in this world was also interrupted, divided into pieces. The history of Samson is the history of Christ at His first coming (in His humiliation). The other half

is still to come; you no longer find that with Samson, but with the glorified Christ. The history of Samson ends with his death, in which he defeated the enemy. That was only half and therefore the meaning of the name Samson is: “the divided name.” The “making whole,” the “sanctifying of the name” of the Lord, is bringing together the first and the second coming of Christ (the connection). Connecting the suffering with “the glory that should follow” (1 Peter 1:11). That is the “sanctifying” or “making whole” of the Name of the Lord. We even do that today chronologically, for we live in a time that connects the first and the second coming with each other. It has everything to do with us.

The Vine

Now we come to the third fruit and that is the vine; a fantastic fruit! How much there is to say about that! I have an acquaintance who knows about wine. It is an enormous culture; a separate subject. There are so many aspects to it, because it is such a complicated thing. It is different again for all kinds of wines. One vine is made so and the other again differently. I listened to the explanation and thought, yes that is how it is and that means that. But I have forgotten how it was. I have remembered what the vine is a picture of. Christ said: “I am the true vine” (John 15:1). That means that there is also another vine. One that is less true. The true vine is the ultimate vine; the Highest. That other vine is Israel. In Isaiah and also in the Gospels you find a parable about a vineyard.

> Isaiah 5:1-2, 7
> “Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.
> … For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.”

This is a picture of Israel, says verse 7. It goes wrong with the wine harvest. The vine does not bring forth and the vineyard has no yield at all. It must have been clear to Israel that the vine was a type of Israel. But the nice thing is that it is also a comfort in the message of the Lord Jesus when He says: “I am the true vine.” Where it concerns fruit from the vineyard, we look to the true vine and that is then ultimately not Israel, but Christ Himself, who brings forth wine. He brings forth grapes. Those grow on branches that remain in Him. Those grapes are harvested and put into a winepress and are trodden with bare feet and then we get grape juice. All kinds of things are done with it and then it is shut up in vessels. Oak barrels. Why oak? No one actually knows why. It is supposed to taste better. I would say that too if I did not know. But it is so, because it is tradition. It is indeed how it should be, for that grape juice that is turned into wine is nothing other than that from the old nature a new nature comes forth. Or, for it can also be said this way: that from the Word of God a new creation comes into being. For wine is the new creation.

Must is young wine. Must is mentioned many times in the Bible. There are also many words that are translated with wine or vine. It is also translated differently in the KJV: with “young wine” or “new wine” or “must.” That is because in the original text they are all different words and the nice thing is that with that the many-sidedness and the many aspects that belong to wine are expressed. It therefore represents the riches of the new creation and the different sides that belong to it. Must comes from the regions of the Moselle. With the first harvest you can drink must. That is therefore the beginning of the wine harvest and they also sell it. That must only keeps for three days. That is exactly how it should be. It is unbelievable how that goes and why they do it that way.
What comes into being in this whole process and in those vessels is new creation, new birth therefore. As has been said, new birth is expressed by an acorn and therefore by an oak tree. When wine has to be brought into being, that happens through oak barrels. It cannot be otherwise. Those oak barrels in which that wine must ripen are then laid in cellars, in the dark. That cellar is a picture of the grave. Does it still make any difference for that wine in that barrel whether it stands in a dark cellar or on a light attic? So it seems it must be. Why? Because of the typology! It concerns death and resurrection. It must be humbled. It must go into the darkness. It must be shut up in prison. But that oak is the guarantee, for the word “oak” in Hebrew is a word that is also translated “oath.” That oath the Lord swore to Abraham. Where did Abraham live? Under “the oak trees of Mamre” (Genesis 13:18). Another place is also mentioned, also under oak trees. It was always under oak trees. From that you can again conclude that the oak tree is a picture of the covenant with Abraham. Of the oath and of circumcision.
Hence that the vine as the third fruit is also a type of the covenant with Abraham, for that is the covenant on which the “third dispensation of promise” is based. In the dispensation scheme that I use the first dispensation of Adam is: the “dispensation of conscience.” The second is the “dispensation of human government.” The third the “dispensation of promise,” beginning with Abraham. With that I have also said that those seven fruits are a type of the 7 dispensations. The wheat is a type of the individual man. Man as an individual who must die (the descendant of Adam, the sinner). The barley is a type of man who bears dominion. That is why it is a picture of the second dispensation, that of human government. Humanity divided into nations. With the vine I have arrived next to the oak tree at Abraham. The covenant with Abraham is “the covenant of promise” and the basis of the new covenant, the eternal covenant. Hence that the vine brings forth wine, alcohol. That is spiritual, is spirit (spirited drink). Wine is a type of the New Creation, of the Holy Spirit. That is why the wine stands on the table of the Lord’s Supper next to the unleavened bread. The wine is the blood, namely the life of the New Covenant. That is based on the covenant with Abraham. The covenant with Abraham was a two-fold covenant. It had a double application. In the first place it applied to Abraham and his seed. That has to do with Israel, with God’s earthly people. At the same time it applies to God’s heavenly people, namely the Church. Of us too it is said that we are sons of

Abraham and that we have part in his promise (Galatians 3 and 4). The one application is in connection with the earth and the other in connection with heaven.
What is the double about the vine? Well, a whole lot. For in the first place two kinds of fruit come from it: white and red grapes. Now I must say that I cannot recognise that colour so well, but it is really called that. White grapes and red grapes. White is the colour of heaven and red is a picture of the earth, the natural man. Adam means red after all. So the red grape applies to the covenant with Abraham and therefore to Israel. The white grape is the application of the covenant with Abraham to the Church. The nice thing is now that we no longer pay any attention to the colour of the grapes. We throw it all together and from those same grapes we get white or red wine. It does not matter. The colour of the wine is not dependent on the colour of the grapes. I once thought that. The colour of the wine is dependent on whether during the process the skins of the grapes are taken out or left in. Eventually the skins of course always disappear. If people leave the skin in, the wine becomes red. If they take the skin out, the wine becomes white. Self-evident, for the skin is of course a picture of the human body, the old man, the covering. As soon as that plays a role, we get “red,” man on earth, Adam!
The earthly application is the red grapes or the red wine. If we apply it to the Church, then the old man plays no role. Then the body is taken away or changed (in any case). Without skin white wine therefore comes. Two colours of grapes, two colours of wine. Moreover the vine is by definition a double, because the word for wine in Hebrew is yayim. Usually people say yayin with a nun at the end. I keep to the official yayim. The ending ayim stands for a dual or duality. The name of the wine is therefore already an indication of a duality. The drinking of wine also has a double effect. You begin to see double. Indeed, but that is not even what I meant. What must you do with strong drink? It stands in the Bible. You must give it to those who are perishing. That says Scripture. I have never yet seen it hanging anywhere on the wall, not even in the pub, but that is of course because I never go there. To King Lemuel it is said:

> Proverbs 31:4-5
> “It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.”

That means that they must not become drunk, for then they forget everything. Then you cannot judge things properly, for everyone knows that if you have drunk too much you can no longer judge things. People no longer react properly, too late and usually even wrongly. You see things dancing somewhere else than where they are and you see things in the wrong proportions (crooked). It stands in Proverbs that the king must not drink wine, otherwise he cannot judge things properly: “lest they drink, and forget the law!” He must not forget what is fixed. If you are drunk you of course forget “what is fixed,” for everything then moves. To whom must you then give that drink? The answer is:

> Proverbs 31:6-7
> “Give strong drink unto him that is ready to perish, and wine unto

> those that be of heavy hearts; Let him drink, and forget his poverty, and remember his misery no more."

So Scripture says: If someone is in the pit (has difficulties, is perishing), give him strong drink. "Perishing" does not mean what we understand by it. It means that he has lost his way. He is going, but he is losing himself; he has lost the way. That is what "perishing" means throughout the Bible. So those who lose the way, are in misery and no longer know how it must be; to them you must give strong drink. So that he no longer has knowledge, for example, of "his poverty." That of course remains, as does "his misery," but through strong drink it is the purpose that it no longer presses so heavily upon someone. We say: "He seeks forgetfulness in drink." That is exactly what stands here in Scripture. It must happen! Why does it stand here like this? In the first place because it works that way in the practice of ordinary daily life. If people are in difficulties and cannot process something, then there is often the reach for the bottle (people condemn that). Why does it stand in Scripture? Simply because of the spiritual meaning. You understand little of Proverbs if you do not know the typology. It is all typological language. It is all figurative: the fig tree, the wheat, the barley and the vine. They all occur in the book of Proverbs and of course many more things of that kind. All in their figurative meaning, for Solomon knew about that. He was the wisest man who ever lived on earth, apart from the Lord Jesus, the true Solomon, the true Prince of Peace.

Why must strong drink be given to him who is perishing? Because strong drink, including wine, is a picture of the new creation, of the new nature, the New Covenant. We are in Christ a new creation. We "have been made partakers of the Holy Ghost" (Hebrews 6:4). We have received that Spirit of which wine is a picture. Is the result that we have less trouble and care, or that we can find our way better in life? No, that is not true in that way. Trouble and care are not taken away from us, but we forget them! Why? Because for a drunken man they are of no importance at all. That is it. He cannot fix his thoughts on them. He would like to, but he cannot. In any case he does not fix his thoughts on material earthly things. That is what it is about here. That is why wine turns up everywhere in the Bible where the new creation is mentioned. For example in the story of the good Samaritan. He treated the wounds with oil and wine. Because wine (through the alcohol in it) has a disinfecting effect, people then say. Yes, of course the Holy Spirit works disinfectingly. The Holy Spirit takes away uncleanness from life, self-evidently. But in general it happens so because it is a picture of the Holy Spirit and of the new creation.

Wine was also on the Passover table. It belonged with the Passover lamb that was slain. The Passover lamb represented what would happen with life, with the body, and with the blood under the Old Covenant. What happened to the Passover lamb? It is gone! The Passover meal has become incomplete. It is no longer even called a meal. The Passover lamb is gone and what is left? Unleavened bread and wine. When the Passover lamb disappears (the last time the Passover lamb is eaten), the Lord Jesus takes the bread of the Passover meal (unleavened bread therefore) and He says to His disciples: "This is my body." The bread is a type of His body.

That seems self-evident to me. We sometimes say: “It is my body which is broken for you.” In the KJV “broken” is in italics, for it says: “This is my body for you.” That concerns the Body of the New Covenant, just as the wine is a picture of the New Life, namely of the blood of the New Covenant, “the blood of the new testament” (Matthew 26:28). So the Bread (“lechem”) is the Body under the New Covenant. Not the body of Jesus that was “broken,” but the Body of Christ, which is One. It is one Bread, one Mercy Seat, one Almond Tree, one Talent and so on.
For we who have eaten of that Bread are all “partakers of that one bread” (1 Corinthians 10:17). It is not broken, it is One. One Bread, One Body it says, under the New Covenant and so then is the wine that stood beside it. The wine of the Passover meal formerly stood next to the Passover lamb on the table. Of the wine it is said: “This is the blood, namely the life of the New Covenant.” That is the same. Look up the word “blood” in a concordance. What is the life of the New Covenant? That is the Holy Spirit and that is Christ! Spirit is life. What formerly stood on the Passover table and of which no one knew the meaning is revealed by the Lord Jesus during the last time the Passover lamb lay on the table. After that the Passover lamb had disappeared. We no longer know the Passover lamb, for it is old. That is the old covenant. That was the body of the old covenant. It has been killed and taken away. What we know is not the old life, but the new life. We know not the leavened bread, but the unleavened. We know not water or grape juice, but wine and that is the wonder of John 2. Water was turned into wine. What it is about is that the old has made way for the new. Then we are back at the resurrection and the new birth. This time expressed in wine. Is that not fantastic?
Then we get Scripture passages such as: “I am the true vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit” (John 15). We are connected with that Vine, for what we have received in Christ also comes forth from us. If we say that we have received water, then that water becomes in us a fountain, “springing up into everlasting life” (John 4:14). It is passed on and it comes forth again. So it is with that wine also. “He that abideth in me, and I in him, the same bringeth forth much fruit.” What we bring forth is again Wine. New Life therefore, which is developed in us, but which finds its origin in the Vine.

The Fig Tree

The vine is a climbing plant, but it does not do so for nothing. You thought nature was perfect? Forget it. Nature is not perfect at all. It needs help. Adam had to rule over creation for a reason. He had to lead the matter. He had, for example, to shear sheep and bake bread and, moreover, ensure that the vine could climb up on something, because it is a climbing plant that lacks something. The vine has of itself no firmness. It must borrow that from somewhere. What does the vine climb up against? There is in the Bible only one answer to that. According to the system it climbs up against the fig tree. That is the fourth fruit of Deuteronomy 8:8.
Scripture speaks of a parable of a certain man who had a fig tree planted in his vineyard (Luke 13:6). Why does one plant a fig tree in a vineyard? Simply because the fig tree grows beautifully high and has leaves at the

top. The lower branches are excellent for setting a vine against them. In that way you kill two birds with one stone. You let the vine climb up against the fig tree. In nature climbing plants always climb up against trees, like honeysuckle in the wood. That fig tree is planted in the vineyard. That is the order. People say: “That is wrong. You must first plant fig trees and then you can set the vines against them.” With the Lord it is the other way round. First there is a vineyard and then a fig tree is planted in it. The fig tree is then expected to bear fruit. After two years it still bore no fruit. Then it was allowed to stand one more year, until the third year. Look that up. We first had the vineyard, then the fig tree. First there was the covenant with Abraham and then came the law (the covenant with Moses). Since through the law and the covenant with Moses the state of Israel was founded (a nation came into being), the fig tree as the fourth fruit is a type of the fourth dispensation and therefore a picture of the state of Israel on earth. The fig tree is not only expected to bear figs but also to bear the vine.
In Luke 13 the fig tree bears no fruit. It withers at a given moment on the spot. I mention just a few events on the last day of the 69th week of Daniel. The fig tree withers, but remains standing. That is because of the vine. It does not say so, I know that, but is it not a self-evident line of thought? Those vines remain. That I read in Galatians 3, where it says that the law (the fig tree) came 430 years after “the vine,” after the promise to Abraham. Paul argues there that the fruit is ultimately not brought forth by the fig tree but by the vine. Not out of the law, but out of the promise. Salvation is not out of the law, but out of the promise to Abraham. The apostle Paul says that the promise to Abraham (the vine) was there much earlier than the fig tree, 430 years even. That is why the vine simply remained and has the oldest rights. The vine was first and then came the law under Israel, but that did not mean that the covenant with Abraham was no longer valid. The promise simply remained valid and had older rights. The fig tree had as its function to support the vine.
What does the vine say? What must we say of the covenant of promise that was made with Abraham? That it is a covenant of grace. The law was no grace. In the time of the law grace did apply. For everyone who believes is counted righteous. Abraham believed God and it was counted to him for righteousness (Romans 4:3). That is the vine. A covenant of grace. Later came the law, says Paul, but nothing changed with regard to grace. That remained so; even if you lived a hundred times under the law. If you believed in the Lord Jesus, then you were saved. That is what the Lord Jesus preached. He preached grace under the law and rightly so. Not on the ground of the law, but on the ground of the covenant with Abraham. The law has in the meantime disappeared again. The covenant of grace of promise still exists. The Lord says: “I am the true vine.” Just look back to Abraham. Just look at the “son of Abraham” (Matthew 1:1). Look at the true vine, namely Christ. He that abideth in Him bringeth forth much fruit!
That fig tree therefore had as its function to support that vine, to bear it. Of the fig tree it must be said that it represents the state of Israel. That is why it actually has to do with all earthly things. Actually it has to do with

earthly fruitfulness. It has already been pointed out more than once that the fig, because of its form and characteristics, calls up associations with reproduction. The fig is full of seed. The fig and also the fig tree are in Hebrew therefore exactly the same; they have to do with reproduction. We knew that of course already, for man clothed himself with fig leaves, because these things belong together. It has to do with earthly fruitfulness. Of Israel it is said that it would be a people (a seed) “as the sand which is upon the sea shore and as the stars of the heaven” (Genesis 22:17). It would be numerous, for that is the principle of the fig tree: “Be fruitful and multiply” (Genesis 9:7).If you look up the word fig tree in the concordance, you come among other places to Jericho (Luke 19). A rich man, who “had become much,” climbed into a fig tree. Zacchaeus wanted to see the Lord, but he did not see Him; the Lord saw him in that tree whose leaves serve “for a covering.” People clothed themselves with them and Zacchaeus sat in the fig tree, for with more leaves he could not clothe himself and with more he could not cover himself. The chance of seeing the Lord from that fig tree was nil. The fig tree has a large broad crown with large leaves. At best you could look down to see something. The lower part has bare branches, for there the vine grows against it. The special thing is that Zacchaeus knew where the Lord would pass by. He went ahead of Him along the road where the Lord had to go. He was apparently aware of that. There was a fig tree along the road the Lord would go. That is also so, for there is also a Jewish state along the road the Lord would go. In the history of salvation we find the history of the Jewish state. Zacchaeus (his name means: “the pure”) climbed into the fig tree, for he wanted to see the Lord! But that goes so difficultly. The Lord simply walked past, stops and looks up. The same day, or a day later, He does the same a few kilometres further. That was no longer in Jericho, but on the Mount of Olives. The olive is the sixth fruit. He looked through the trees and says: “No, no fruit grows there.”
What did the Lord say to Zacchaeus, the tax collector? Man, what great faith you have, that you sit in a fig tree, for you have completely understood the typology? Not at all, He said: Come down, for you do not belong there. That has to do with the fruitfulness of the visible world. The fig tree is a picture of that. Now I must immediately say that the fruitfulness of this visible world does indeed find its origin in Christ, but there an end comes to it. That is Christ in relation to the old creation, which is being terminated. The Lord says: “Come down out of that fig tree, for I must be in your house (inside).” Not in public, here outside, but in the house with the door shut. What happened in the house we also do not know. One thing I know, the Lord Jesus says: “This Zacchaeus is also become a son of Abraham” (Luke 19:9). So ends the story. Was he then not a Jew? Yes he was, but therefore he was not yet a “son of Abraham” and not yet an heir of the promise (Galatians 4). You must be a believer, you must be chosen to be justified before God. That is why he had to come out of the fig tree. That fig tree has use only for the vine, for the vine hangs in the fig tree. But he is loose from it and at a given moment Zacchaeus was hanging in it. He had to come out, for he had in essence nothing to do with it. He was separated, for Jesus said: “Come down.”

Zacchaeus was drawn out of the “earthly striving after development” (this is expressed in the fig tree). He was drawn out of the unbelieving Jewish state, the fig tree.
Paul said later: “Go forth therefore unto him without the camp” (Hebrews 13:13). Formerly people went up to Jerusalem. Paul in effect said: Come out (out of that fig tree) and have part in the Vine, in the new creation. For strong drink is for those who are perishing. The fig tree does not supply that, but it has had a function in the history of salvation. The history of Israel has of course a function in the history of salvation, but the fig tree is not the final goal of it. The fig tree is the fourth and therefore has to do with death; with the cross. The cross is a 4. Our 4 is also a cross with one little leg bent.

The Pomegranate
With the fig tree it stops. After that comes the pomegranate, the fifth fruit. That is why you see almost nothing of the fruit, for a “5” is a bit difficult to perceive. Do you still remember what Abram was later called? “Abraham.” First the “h” was missing. So it is also with the fifth fruit, the pomegranate and with the fifth dispensation. The pomegranate is in Hebrew rimmon. That is translated “high place.” A pomegranate is that which is high. Rimmon is mentioned in connection with the tribe of Benjamin, which is a type of the believing remnant of Israel. The tribe of Benjamin is exterminated, for that is how it goes with the natural man, but when he is believing he comes to new life! The tribe of Benjamin is exterminated and yet that tribe received new life again. How did that come? Because the last remnant of Benjamin sheltered in the rock cleft or cave of Rimmon. A rock cleft on a high place (Judges 20:47). You cannot translate it with: “a rock cleft in a pomegranate.” They were then also the “saints of the high places.” They were in that sense “believers from Israel.” They received “new life” and so it is also with us. We have sheltered in the Rock, which is Christ (1 Corinthians 10). We have received new life and find ourselves in the hiding place, in the Rock, and that is a high place. The Psalm says: “Blessed is he that dwelleth in the secret place of the most High” (Psalm 91:1). That is Rimmon, the high place. Ultimately we are “made to sit together in heavenly places in Christ Jesus” (Ephesians 2:6). In that high place we sit and that is represented in that pomegranate. The pomegranate was also carried on the garment of the priest. I have never understood that. The pomegranate is therefore the fifth fruit. By definition that is something that is hidden; that which has to do with the new creation, while the new creation has not yet been made manifest. The new creation is still hidden. That is why people also do not know what that pomegranate means on the garment of the priest. It is an expression of the Church, of that which is hidden. It hangs at the bottom of the priest’s garment.
The pomegranate has a simple form, because it occurs so much in nature. That is also a simple principle that I have actually already shown earlier. That is why we not only arrive at the area of nature and fruits and so on, but we also arrive at the same time at a stone. A pomegranate is round, dark brown and a bit hairy. It has in common with some stones that

although it is rough on the outside, its beauty is not on the outside but on the inside. What must happen (I say it ambiguously) is that it must be circumcised. I give the example of a chestnut. We take the chestnut out of the husk, but you would wish you could clean an orange as easily as a chestnut. Exactly all straight pieces, for that division of the husk is already in it. It bursts open like that. Just as if someone with a knife had made cuts. The husk is not crumbled away but circumcised, as if a knife had been used; and that nota bene in nature! Usually the fruit falls from the tree and bursts open and then you see the husk lying as if it has still been cut away, and there is the chestnut. It must be circumcised, the covering must be taken away. So it is with the pomegranate and with the amethyst and with most precious stones. They look on the outside like an ordinary piece of stone, like a rock block, but what you should do is saw them or cut them through. What you see is that that rough stone (that non-precious stone) becomes precious on the inside and even crystallises. There you indeed find the beautiful precious, that is, transparent stone. The more precious, the more transparent. If our gold becomes still more precious than it already is, namely if our gold becomes a new creation, how does it look then? Like glass (Revelation 21:18). You then look through it, because it is still more precious. How does something become transparent? Through the order that reigns in it. Then the molecules all lie neatly in a row. Order reigns in it. If disorder reigns in those molecules, then it is opaque. Glass is, to a certain extent, exactly the same as sand. In chemical respect it differs so little, but the difference lies in the arrangement of the molecules; the order that reigns in it.

When a stone is precious, then the molecules lie neatly on a line or according to a certain structure. Then it is transparent. Then it is a “precious stone.” Most precious stones are found in the inside of a stone. You must cleave a stone, for inside it is precious. On the outside there is nothing to see. On my outside there is nothing to see, but on the inside it is precious. The invisible, namely the inward man, is the born-again man and that is precious. In the old creation there is a new creation. In those old wineskins there is new wine. In those old vessels (after the purification of the Jews, in John 2) water had to be put in and it turned into wine. Formerly there was a rag in it and now it is suddenly wine; that is the difference. That is in direct contrast with the orthodox religion in Israel in those days, for that is called “whited sepulchres” (beautiful on the outside), but inside rotten (Matthew 23:27).

Then we may look ugly on the outside, then it may mean nothing, I am quite aware of that, but what is inside, that is precious. You cannot see that, you must believe it and know about it. It is exactly the same with the pomegranate, for just as the stone is a type of Christ, so is the pomegranate. If you cut a pomegranate through, it turns out to consist of a whole collection of little fruits that lie arranged in it, in which the colour is in principle purple. Those little fruits have the model of a grain of wheat, but then a bit larger. If you look well at the colour of the little fruits it is red and blue. Red and blue together is of course purple. It is not for nothing that I made the drawing and spoke about the stone while doing so. An amethyst looks exactly like that on the inside. It is purple and is a type of

Christ, the Mediator. It is the colour of the tabernacle. There we have heavenly blue and scarlet, therefore blue and red and in between purple! Blue is heavenly. On the broad side we have scarlet. That is the red of Adam and of Edom, and of Odem, namely of man and in between, between heaven and earth, is the Mediator (that is purple). That is Christ! The Church is that one pearl that is gathered out of the nations. A pearl is an indivisible thing. A pearl pulverises, you cannot cut into it. Or a pearl is round; one of the two. It must be beautifully round, for that is the picture of eternity. The pearl unites all the colours of the rainbow in itself. Those are all the colours that there are; hence mother-of-pearl. That the pearl is round means that it is a type of that one Church, the Body of Christ. The pearl has come into being through the suffering of that oyster. There you have the same picture of that ugly outside. That pearl is just like a stone when you take it out of the water, a bit overgrown and so on, but the pearl is of course not on the outside. But if there is a pearl in it, then that is the result of the suffering of that oyster. All piece by piece typology, all pointing to Christ. The principle of that ugly outside and the precious inside, that is the principle that applies in this creation. The precious things are the spiritual and imperishable things. Those are indeed by definition “hidden,” namely “invisible.” So if there is nothing to see on you, do not worry, that is how it should be, for inside there is “the Stone,” the Eternal, which is Christ.

Parables in Matthew 13

In Matthew 13 leaven was compared with the “kingdom of heaven.” I have said that leaven is a type of sin. It is difficult to explain Matthew 13 just like that. It is all typology, not just a little story with a nice meaning, but real typology from nature. Typology that exists in nature and then we have to do with parables (histories) with a hidden meaning. They are words with a hidden meaning. That is also what stands at the beginning of Matthew 13, where the disciples ask the Lord Jesus why He speaks in parables. He then says that it is to hide the things. So not to reveal them, but to keep them hidden from the people. Then the question remains what they mean? The Lord explains afterwards how that is. That the things are hidden and that they are only revealed to some has to do with the “dispensation of the mystery.” That is the time in which we live. That fifth dispensation connects the first and the second coming of Christ with each other. It is about the fact that that period in the history of salvation was hidden from of old (that is, in the Old Testament). Now, just before that time dawns, the Lord Jesus speaks about that time and then by parables. Why? Because they were not yet allowed to know it, because it was only intended for those some (those believers, those 12 apostles) to whom the parables are explained. In those parables, which concern the kingdom of heaven, it is explained how that kingdom will develop itself until the moment that the kingdom would be revealed on earth. These parables speak about the mysteries of the kingdom of heaven. See Matthew 13:11: “He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven.” The mystery of the kingdom is the kingdom as long as it is hidden. We must not forget that through the

death and resurrection of the Lord Jesus He was appointed as the King, for He was the King. The next question is: “Where then is the kingdom?” The kingdom is hidden, it is not of this world. The parables speak about the mystery of this kingdom. That hidden kingdom is the kingdom of God as it exists today. It is hidden, not because we have not revealed it, but it is hidden because Christ Himself has hidden it. In any case He has also hidden it in the parables. These parables show how that kingdom will develop itself during a long time of about 2000 years.
Then we get eight parables in Matthew 13. The eighth is the parable of the scribe in verse 52. They are divided into 2 × 4; the first four have a negative thrust and the second four a positive one. That is the series that begins with “again.” In verse 44 that is the parable of the treasure. In verse 45 the parable of the pearl. Then again “again” the parable of the net and then finally the parable of the scribe. The first series of 4 begins with the parable of the Sower. Then three parables that begin with: “Another parable put he forth unto them, saying…” So that chapter divides itself. Then come the three parables that begin with “Again” and then again one, namely the parable of the scribe. The first four parables concern what goes wrong with that kingdom and also with Christendom. In the first place that grain of wheat does not fall on the right place; it goes wrong. The word falls wrongly, for it must be sown everywhere. There are places where it does not come up like that. That is a pity, but that is a negative aspect of that kingdom. There are simply people who do not want to believe, for whatever reason. That is a negative aspect. The next negative aspect is that, besides the good seed, tares are also sown (“zizanion” it is called). It is actually wild wheat that bears no fruit, just as there is also a wild fig tree. That of Zacchaeus, an unfruitful one! Just as there is a wild fig tree, so there is also one that bears no fruit, in Romans 11. The strange thing is that most of those fruit trees and plants have an equivalent that bears no fruit. A wild chestnut is also an imitation that brings forth nothing. Very interesting to look that up sometime. All those counterparts. Here you have the good and the wrong seed. Wheat and ordinary tares that must grow up together, for it turns out that there is also other preaching than the good preaching of the kingdom. At the end the matter is split and that is why the Lord simply lets it go its way and why so much tares is sown today. It does come up well! We sow and just look what comes up. How the Lord blesses it. Yes, but it is tares! That is not blessing of the Lord, but the working of the evil of a wrong message. Every message has an effect. The word is by definition “power” and “life,” but it is only a question of: “Which life?” If you want good life, then you must preach the good Word. Preach and prophesy just as we are commanded, just like Ezekiel (Ezekiel 37:7). It is therefore also a negative aspect that a wrong message is preached. But nothing is done about it. The thrust of the parable is that it all remains growing up together and at the end at the harvest it is only sorted, then the tares is separated from the wheat. It is too dangerous to root out the tares, for you run the risk that you root out the wheat with it and that cannot be the purpose. So if you notice that a wrong message is preached somewhere, well, set the good one against it. That is all. Do not fight something negatively, but set

the positive against it. That is the only fight there is. Moreover we do not do that out of fighting, but because of the fruit it brings forth. We preach the Truth not to fight the lie. We preach the Truth, as being the only remedy against the lie. That is true. We are not against something, we are for something. We approach those things positively.
A following parable is then that of the mustard seed. That also has a negative thrust. A mustard seed is in itself good, for it is a type of faith. If from that mustard seed no normal mustard shrub grows, as it should be, but a tree, then we are completely wrong of course. Then it is a monstrosity; a monster, of which man is proud, that yes. For man is always proud of big things. If you ask me that is exactly the same tree as that in Daniel 4. That is just such a monstrosity. Exactly the same things are written about it, only not that it is a mustard tree. Mustard trees therefore do not exist; it is a shrub. If we take the very largest mustard shrub that was ever found, then it is about 2 to 2.5 metres high. Definitely no tree. But here we see a tree, as in Daniel 4, that had to be cut down and that tree is called Babel. It is about that same tree, I am of the opinion. Where “the birds of the air lodge in the branches thereof” (Matthew 13:32). The end of the tree is not mentioned. But that tree is cut down and that is not a matter of mystery, but precisely of the revelation of the kingdom. That is why you do not find it in the parable. Then it stops, then it is taken away from the earth. That you find in Revelation and in Daniel. Then follows the parable of the leaven.

> Matthew 13:33
> “Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

The kingdom of heaven is not simply “like unto leaven,” but “is like unto leaven, which a woman took and hid in three measures of meal.” Those three measures of meal are the most important in the story. It begins with that and then there comes a woman who hides leaven in those three measures of meal. In that which was good, in that which Abraham set before the Lord. Leaven is a type of sin, because leaven is of the previous day. It is of yesterday; of the old creation. It is of Adam and actually one step earlier, namely the old fallen earth in the power of Satan. From there sin comes. Leaven is therefore not only a type of the sinful nature of man, that of yesterday, that of the previous generation, but therefore also of every false doctrine that is never new. That is always old and of yesterday. We know the “leaven of the Pharisees”; that is orthodoxy. The “leaven of the Sadducees,” those are the liberals (Matthew 16:6, 11, 12). We know that the Lord Jesus does not even make a distinction between both categories and addresses them together with “generation of vipers.” In practice it is both leaven. Perhaps it is different leaven, but it is in any case leaven. Then there was still the “leaven of the Herodians.” That still exists now; that is not orthodox, not liberal, but political. Those were the people who thought that King Herod would establish the Messianic kingdom and that this would have to come about by political means. That happens today too, only it is not now called “Herodianism,” but it is still leaven. The woman takes leaven and hides it in that which was intended

for the Lord. Which means that sin and false doctrine have penetrated into what was originally good. The result is that the whole dough is leavened through. The leaven is of the day before yesterday. There lie three days between the old and the new creation. If that old creation works through in it, then we find sin and that expresses itself indeed in the first place in false doctrine. The most important thing that it is also about today is not how we act, but how we think. A man is changed and that means that he begins to act differently. It is the purpose that a Christian changes, not by acting differently, but by thinking differently. It is that which stands in Romans 12: “Be not conformed to this world: but be ye transformed by the renewing of your mind.” Change of manner of life, of walk of life, comes about through another way of thinking and not the other way round.

I hope I have shown a little that the thinking of Scripture in any case deviates from the thinking of the world. Thinking around and from Christ, thinking in the direction of Christ and in the meantime thinking about Christ, for there is nothing else. Then there are those who think that the Christian ideals must be realised by fighting against sin, against the old man. That is also a misunderstanding, for the old man is already dead. There is no longer anything to fight against. He does not fight back anyway. That old man counts for nothing at all, he is dead, died and buried with Christ. We are already a new creation. That is the story. That sin is all leaven. What stands here therefore is that this fine meal, which had everything behind it and had already been harvested and also winnowed and ground, was indeed soured by that wrong doctrine, by that wrong view, that was secretly hidden in it. That mystery later proves to be Babel. It stands there plainly, you know. “The mystery of iniquity doth already work,” says Paul in 2 Thessalonians 2:7. In Revelation 17:5 it stands, when “the harlot” is seen there, that that adulterous woman is called: Mystery, namely Babylon. That “mystery of iniquity” is Babylon. “Babel” or “Babylon” in Greek is the striving after world dominion.

It is the nations that join hands and establish a world-embracing kingdom on earth without Messiah. They want to realise religious ideals by political means. That is leaven. Those ideals you find today in Christendom and yesterday it was also so. Through the centuries it has been so, for so has that kingdom developed itself. Three measures of fine meal, but it is bursting with leaven and then we say: “The Lord blesses it!” Then you must look how it swells and grows; how it rises, but it is hollow, it is foam. That is also said of the figs of Israel: “Your figs are become foam” (Joel 1:7). It is empty and hollow. Just look at the content; listen to the message of today. What has the preacher to tell man? Listen for yourself; I do not need to tell you. Then it will appear that those “devices” are vain and that they therefore indeed lead to nothing. Moreover those devices are exactly the same as those of the world. The only difference is that each fights for his own little street. For we do stand for the same ideals, but we simply do not grant another that he reaches them. That is the struggle in this world, but ultimately it all leads to the same ideal “peace over the whole world” and everyone has enough to eat. That is what everyone wants, but we do not grant it to another. We know that it cannot be reached. So we do not

worry about that. We know that it is reached through the way of the new creation, through Christ, through unleavened dough. Three measures of fine meal, in which no leaven is hidden.
I know that the current explanation of this parable is exactly the other way round. For that something becomes big and rises, like that mustard tree, that appeals to man. He thinks: it must surely be good such growth, such multiplication. Is that not what the Lord says? Then He blesses it surely? No, that is not it; that is Babel. What the Lord blesses is that which is kept pure. To be faithful to His Word, faithful to the grain of wheat, the Seed of the new birth, that the Lord blesses. That does not become so much, that does not develop itself into something big today either. For the Truth has never yet been in the majority in the world. There are people who think that you can vote about the Truth, as if it is politics and that the majority of votes determines what the Truth is! That is nonsense. The Truth is by definition the minority. If there is voting, then I know exactly where the Truth is. The minority is closest to it. That is the normal course of affairs in this world, where it is suppressed and therefore it is by definition a small group
That is what Scripture also teaches about the Church of today. Those who really form part of that hidden kingdom of God are a minority. That you also do not see on the outside. Just as little as you can see the glory of the pomegranate, the oyster, the amethyst or of the precious stone on the outside. It must first be opened and then it appears that inside there is indeed the beginning of a new creation, which will ultimately be revealed. That is the story of this world. In it something is hidden and that must become manifest in the future. Until then it remains small.

The Ear
What do we actually do with ears? Hear. An ear is in Hebrew ozen: 1-7-50 = 58. Both the 5 and the 8 have to do with the new creation. The ear therefore has to do with the coming into being of the new creation, both in its hidden form (the 5) and in its definite revealed form (the 8). We have part in that through faith. Faith is from hearing and not by seeing it. Just as there were people in Scripture who were “blind,” among whom Paul once was, so there are also those who were “dumb” and “deaf.” They did not know the Word, because they could not “receive” it and therefore also not speak. They could not receive the Word and they were healed by the Lord. The ears are opened. It is a type of the natural man, who does not receive the Word. The Lord opens those ears if that should be necessary. Under the law a slave is a type of the natural man. He is namely a slave of sin and of death and of the law. The slave was the property of his master until the jubilee year, in the 50th year therefore. From that it follows that the law was a temporary matter and that it would disappear of itself. Someone who was freed from it in the 50th year could choose and voluntarily bind himself to that master. He then says: “I have it so good here that I want to stay here; I do not want to be free.”
So Israel, which was redeemed from the law, at the coming of the 50th year, of “the 50th,” namely Christ, could say: “I do not want to be free from that Lord. I want to bind myself to that Lord.” Then that could be, but

then she had to give ear to the Word. One must come to faith. But Israel did not hear, Israel wanted to see. Israel set the eyes as the norm, but Scripture says: “faith is from hearing!” In Romans 10 it concerns Israel. The typology of the law was that a slave who did not want to be free, but wanted to bind himself to his Lord, that he had to be fastened with an awl through his ear to the doorpost. That is what it says (Exodus 21:6; Deuteronomy 15:17). The “piercing” of the ear was of course the piercing of the earlobe. But the symbolism is that the ear is pierced or “opened,” so that the Word can go through it inward. “Mine ears hast thou opened” (Psalm 40:7) and no one knows what it means. It is about the Word having come inward. That one has received the Word and that it has not gone out through the other ear.

When you have received the Word, it means that you are bound for ever. You were no longer set free in the 50th year; it was to be bound for ever to the door, that is, the doorpost. It does not say that he had to pull the awl out again. That will no doubt have happened, but that is not the point. I believe it never actually occurred. After all, the jubilee year was never celebrated, but it only says that it had to be so. When Israel was freed from the law and redeemed from the slavery of the law, she had to give ear to the Lord and they would then be bound with an awl to the door. The Door is Christ. Jesus says: “I am the door.” That is that Door which was smeared with blood. That Door is Christ, marked with blood. The believer was bound to the scars in His hands. The awl not only pressed through the ear but also made a hole in the doorpost. There remained for ever a mark in that door. So it is with the redemption of Israel under the law. She would have to give ear to the Lord and they would have to be bound to that Door in which the scar would stand. A pierced doorpost and a pierced ear, as a sign of eternal redemption. It is an expression for the Church, which does not see and yet believes, because it gives ear.

People work in the first place with the eyes. We say: “I must first see it.” There are animals in nature that do have eyes but that give priority to other organs or senses, for example whales. They behave like fish, but they are not! They are mammals. They are in the water, but they do not actually belong there. They would also drown, just as we would. They find themselves in a world in which they do not belong. Moreover they have eyes, but they hardly use them or not at all. They do not see, but hear. With their hearing organs they determine the direction, the form, the place of the objects around them. That is an expression of faith. Not seeing and yet believing. Those animals behave differently from their surroundings. They deviate from it, they have strange things. Those beasts have a tilted fish tail. That tail is turned a quarter turn; it lies horizontal instead of vertical. They are intelligent, of course, for someone who sets his hearing above sight is blessed with the wisdom of God. That is faith. We know that Scripture teaches something special about those great fish (dolphins). Nets were cast and only the great fish caught were counted. 153 great fish (John 21:11). Those were not dolphins, I know that. But the expression “great fish” is normal in Hebrew for “dolphin.” A mammal. For the typology they were therefore clearly fish that did not belong there. Whales, dolphins and so on. Fish that give ear are counted

and the rest is not counted. Those fish must be caught, otherwise they drown. They do not belong in that water. That is a picture of redemption and therefore ultimately of the rapture of the Church. They come up to gulp air. Moreover they spout water upward! That is breathing out. Spouting water upward. A “fountain of water, springing up into everlasting life” (John 4:14).A bat lives in the dark instead of in the light. It behaves as if it is a bird; it flies, but it is no bird. It has no feathers and no wings. When it is light it hangs upside down from a branch. It sees the world upside down; everything exactly the other way round. It is a mammal, but behaves as if it is a bird; as if it is a heavenly being. It views things from above and can fly in the dark with its eyes closed. Under thin wires without touching them. They “hear” those wires with their sonar system. Just as dolphins have. They give out sound and they catch the echoes of it. In that way they know exactly how things are; where they must and must not go. That is a type of a Christian. That is us! We belong in heaven. You cannot see it, for it looks like an ordinary mammal. We also have no feathers, but nevertheless we still live in heaven. If all is well, we also view things upside down. Everything is the other way round. Believers say: “Everything always turns out to be exactly the other way round from what man believes.”
There we hang now, upside down. We see things from God’s side. We give ear to those things. Then it may be dark in the world around us, for us it is not dark. Not because it is still light, but simply because we open our ears and give ear to the Word of God, which gives us light in a dark place. So is the Word of God. Then we close our eyes and go through life like that. We look at nothing and we pay no attention to it. Then people say: “Do you not see or know this and that then?” What I know is that I am on the way at the hand of Christ, at the hand of the Word of God. That is my light and to that we give ear, because our “ear is pierced” and because we have given ear to the Word. Through that we are not deaf and dumb, but through that we can speak of the Word that God has wanted to reveal to us. A light that shines in a dark place.

Trees and Leaves
A tree in Scripture is always an expression of an individual. We know a tree in connection with the dynasty of David (the royal house of David). There would indeed come forth “a tender shoot” out of the cut-down stump of Jesse. We know a tree as a “family tree,” in which the tree is the representation of the person, but also of his descendants. In Scripture that appears so, for a people or a family is also considered in Scripture as an individual. As a unity that has its roots somewhere, at the beginning of the lineage. A tree is therefore the representation of a man and therefore also of a people. The nations are called by the name of the progenitor of such a people. We speak of “the people of Israel” and we use the name of the man Israel (Jacob), who is called Israel (Genesis 32:28). That also applies to Egypt, which in Scripture is called “Mizraim.” Mizraim is a grandson of Noah. A people is therefore named after the proper name of a person. That is so with all the nations, because those nations descend from a person. In any case those nations are an heir of that person; the founder

of such a lineage. Hence that a tree is the representation of a whole family with all its “branches.” The branches of a tree picture the ramifications of a family.

A tree has to do with Christ. In Psalm 1 the “man that walketh not in the counsel of the ungodly… is like a tree planted by the rivers of water” (by divisions of water). It will be clear that that Man is Christ Himself. That can hardly be otherwise, for all the Psalms are in fact Messianic. They speak primarily about Christ and that is certainly so with that first Psalm. So the Man Christ, the Man Jesus of Nazareth, is compared with a tree that is planted in a certain place and cared for there. That is pictured in this first Psalm. A tree does not grow by itself, but it does so when it is planted by “rivers of water.” Which means that those water channels have been laid there and that that tree has consciously been planted there. The strange thing is that we perhaps think that if man would just not interfere with nature (that is what we are told) then things would go well in nature and that as soon as man interferes with it, it becomes a mess. That is not so. It can of course be, for man is able to spoil everything that is beautiful. That does not yet mean that the opposite is true, that if man keeps his fingers off it, it is beautiful, for that is definitely not the case. On the contrary, if we go very fundamentally back to Genesis 1–3, we find there that man receives as his commission to till the earth and to have dominion over the earth. That means that the earth must be cultivated. Nature must be controlled by man, for if nature goes its own way, then it becomes a mess. It becomes either a jungle or a desert. They are of course extremes, but both are not good. Man must therefore intervene. That is generally so in nature, but that also applies to trees and plants and animals that for their cultivation are indeed dependent on the care of man.

In the Bible it is a clear matter that trees must be maintained. They must be pruned and even grafted. Everything must be helped; for example the cultivation of the trees. Rather complicated procedures are involved in order to breed and improve the varieties. That is necessary, for if man does not do that, those varieties actually go backwards. Strange things sometimes happen with trees in the Bible. There are even trees that are cut down. I already mentioned that of Jesse. There is another tree that was cut down. That was that of Nebuchadnezzar (Daniel 4). Seven times had to pass over it and in that explanation of the vision about that tree it is indeed mentioned that there would be a restoration. That means that that tree would sprout again. By the way, around that stump of that tree of Babel in Daniel 4 even an iron and a bronze band had to be put. That stump had to be preserved, cultivated. There had indeed to come forth a tender shoot from that stump. There we have the principle again of that wheat, the barley and the vine, namely that the old perishes and only has the task to bring forth the new. The taking away of that which is old and the bringing forth of that which is new. That is in general something that has to do with trees. That principle also applies to the fig tree, which we therefore also meet in Scripture as a picture of, for example, the state of Israel. That is a derived meaning, for all these things speak in the first place of Christ. In so far as Israel has something to do with Christ or is connected with Christ, the fig tree also applies to Israel.

With trees belong leaves. In Genesis 3:7 it already stands for what they were used for: “And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” Leaves of a tree therefore have the function of clothing. When the Bible speaks about “foliage” in general and about leaf and leaves of whatever tree, then it always has to do with clothing, with outward things, with the “outside of things.” That is a picture of the world in which we live. You can see much in this world, but the things that are important in the world you cannot see. That world that we know and about which we speak is a world of visible things. Those visible things form the outside of the invisible things. Or otherwise said: “The invisible things hide themselves in the visible things.” Therefore invisible things reveal themselves in visible things. It is a bit difficult to say it like that, but it means very simply that if I were to hang a cloth over this microphone, then it is invisible. Even if you had not seen that I laid that handkerchief over it, you would know that the microphone is under that handkerchief. The only thing you expect here in front of such a lectern on such a stand is namely a microphone. Although you do not see that microphone, you can see from the shape of that handkerchief that there is a microphone. It is about the fact that some things are indeed hidden under something, but that they do express themselves precisely in it. When the Ark of the Covenant stood set up in the Holy of Holies, the carrying poles of that ark (they were set up in such a way that they touched the veil) could be seen from the holy place. One could so see that the Ark stood on the other side of the curtain, for the carrying poles pricked into the veil (1 Kings 8:8). No one ever saw the Ark, but it had been told to them that the Ark stood there. It was therefore a matter of believing that. Moreover, if you had an eye for it, you could accept that it was true that that Ark stood there. In any case something stood there. If you were well informed, then you also knew what stood there. Although the Ark was never visible, it did express itself in a certain outward appearance. That means that that Ark “hid itself” behind the veil. That was also expressly the purpose, but at the same time the Ark revealed itself in or through the veil. That too was the purpose. So it is with the invisible things in general. They are hidden behind the visible things, but they do express themselves in them. That is now typology.

The leaves as it were cover that tree and thereby form the tree. They form “the clothing of the tree” and so we speak of a “mantle of leaves.” So there are trees that clothe themselves in a garment and so there are plants that only have the function of a garment, because they grow up against everything. Against houses, rocks, mountain slopes and even against other trees. It is about the fact that plants have the function of a covering and I shudder to think that those plants would not have that function. Then all those lands would have been black or yellow. I am still glad that it is green (covered), for that is how it should be. It is a garment that covers the earth. So the visible world is in fact a garment of the invisible world and that is exactly what Scripture says. For when the Bible speaks about the world, the earth, even about the visible heavens, then it is plainly said that those visible things are nothing other than a

“garment,” a piece of clothing. Who now clothes Himself in such a garment? That is God Himself! The biblical thought is that the visible world is the garment of the invisible world. Or otherwise said: that creation is the garment of the Creator (Psalm 102:26-27). It is that in which He clothes Himself. There He hides Himself in, for what we do with garments is in the first place to hide ourselves in them. At the same time we reveal ourselves in our garments. One knows the man by his clothing. In the same way one can know God by His clothing, from creation, from His “covering.”

What does the tree teach us about that garment and creation and the visible world? Very simply: that it disappears one day (likewise Psalm 102:26-27). For the nice thing about tree leaves is still that they fall off. There is a certain kind that does not do it, but those “leaves” hardly hide anything. Those are conifers. You look through them. The falling of leaves from deciduous trees happens because they are an expression of the visible world. In spring the trees bud. There comes leaf, for nature comes to life. The birds become active. You can just see them, but in a week they hide themselves in the leaves. The leaves represent the outward world. That which is mentioned here in Genesis 3 is that, when man has need to hide himself in something, he uses fig leaves. Man has in Genesis 3 just gone over to sin. Actually come to unbelief, for that is how it is very fundamentally. What has happened is that he no longer perceives God. Man is no longer conscious of God. In the place of that he is conscious of himself and moreover he is ashamed of himself. The strange thing is that man through his unbelief and through his fall into sin no longer reckons with God, but with himself and therefore “looks at himself.” The first thing he sees is himself and he feels embarrassed. The wretched thing of today is that man still looks at himself, even the religious man does that. In itself you can still have peace with that, but where I have so little peace with it is that he is no longer embarrassed about it. I mean it now in a somewhat figurative sense of course. Man has since then still been directed at himself. He has become self-conscious instead of “God-conscious.” What he then needs is to clothe himself, because he has so much to hide. In the first place his sin and with that also his outward appearance. He seeks something with which to cover himself. He proceeds to deeds and “they sewed fig leaves together and made themselves aprons” (Genesis 3:7). Those fig leaves are the expression of the material world, the visible world. If anyone knew that, then Adam did. The fig tree represents that outward world as such and has to do with multiplication and reproduction in general. Those “aprons” had something to do with reproduction. Fig, fig tree and fig leaf have everything to do with multiplication, therefore with becoming many and therefore with fruitfulness in particular. In general with fruitfulness of this world, for so it is almost always brought forward in the Bible. That does not take away the fact that the fig tree, as a type of Christ, speaks about a fruitfulness that is brought forth by Christ. He is not only the true Vine, but also the true Fig Tree. The fruitfulness in Christ only has to do with the new creation, for Christ has become the Firstfruits of the new creation. That comes forth from Him. He will multiply. He will make great nations. That all happens in connection with the new creation.

The Fig
That the fig tree has to do with the outward things in this natural world is expressed in the colour of the fig. Only it is strange that figs exist in two different colours. We already had that with the vine as well. The most common fig is green (yellow-green). “Green” has exactly the same meaning as the fig tree. Green namely also has to do with this world, with its multiplicity. If something occurs much in nature, it is almost always green. Hence that grass is green and leaves of the trees are green; you cannot count them after all. Multitude of things and the outward appearance of this world is always green. Green is therefore in the series of colours also the fourth colour. Red, orange, yellow, green. The fig tree is the fourth fruit. Green and the fig tree therefore belong together anyway. The outward world is a green world. You must not think that it would be red. That is restless, aggressive. It must be green, for that is the soothing colour. That is why people formerly used soft green paint to paint halls inside. In Jewish tradition it is said “that God said of the world that it was good.” People point out that, through the numerical system, that word “good” (“tov”) and the word “green” correspond with each other, so that it can also be translated with: “God saw that it was green.” That means that green and good belong together. Green therefore has the meaning of: so it is good, so it is the purpose. Green is therefore the standard colour in nature and all the other colours are often a derivation of it or they begin with green.
The green colour is seen as a uniting of the extremes “yellow and blue.” The yellow colour is that of the direction East, that of the Origin (seen in time: the past). Yellow is the golden colour that also belongs to the sun. Blue is the colour of the West, the direction of the future. Man moves in this world from East (yellow) to West (blue), going between the opposites red and white. In North (red) and South (white) past and future are still separated. Just as red and white stand on its way, so yellow, as the past, stands opposite the blue of the future. When the way is completed, then the past (East) unites itself with the future (West) into unity. The time of the world is past. A new colour arises, which is the synthesis of the yellow and the blue. That is green.
Those beautiful red apples, when they are not yet ripe, are green. That is also so with most fruits. It begins green and later changes colour. So too with the leaf of a tree. First green, later it even actually changes to red. This happens in autumn. Green is the standard colour of the multiplicity of this world. If you therefore have to give large surfaces a colour, then you must make them green, for that is the purpose of green. The multiplicity of this world.
There is yet another colour of fig: purple. Certain kinds have a purple fruit. Purple is an easy colour in the Bible. You must know two other colours and then you also know what purple means. Purple is built up out of red and blue or purple. Blue is the colour of heaven and then in a very large surface. Blue further occurs by the Mediterranean Sea. Water in any case has to do with heaven, for it is a picture of God Himself. Hence that water produces a blue reflection. In the Bible it is called heavenly blue. The

other colour is scarlet or red, which in any case has to do with the earth and a few more things. The ground is called in Hebrew “adamah” and from that, from the “dust,” Adam was formed. “Adam” is therefore also translated “red.” Sometimes people translate “adamah” with “red earth,” but that is not the translation but an interpretation, because the concept “earth” and the concept “red” belong together. Red and blue occur in the tabernacle and in the temple: heavenly blue and scarlet, and there belongs yet another colour with it. That is the mixture of these two colours: purple. That is the colour of the Mediator between heaven and earth. In purple heaven and earth meet each other and red and blue meet each other. That is why “purple” is the colour of the Mediator of the New Covenant, namely Christ. Everywhere where it occurs in Scripture and in nature, it has that meaning. The colour purple is very well known in a certain kind of stone, namely in the amethyst, and that is therefore the stone of the Mediator. This colour (purple) is found back in the fig. That therefore means that the Mediator and fruitfulness have something to do with each other and that can only be if we connect it with the Person of the Lord Jesus. He is namely the Mediator between God and man, between heaven and earth. He is at the same time the One who bears much fruit. The special thing about the fig is that this fruit is eaten and traded all over the world. The origin, however, lies in the Middle East. Particularly in countries around the Mediterranean Sea.

The Mulberry Tree and Silk

There is a well-known tree that also forms part of “the fig tree family” and that is the mulberry tree. A gardener said: “If you move or transplant a mulberry tree, then you must go to the slaughterhouse and fetch a bucket of blood. That blood you must pour out under that tree on the ground. That must even be done every year. A mulberry tree lives namely on blood.” It seems to be so that blood is worked up into manure. That makes the picture much stronger. It applies especially to the mulberry tree, because pure blood is simply poured out on the ground so that the tree would live from it. Just look how silk comes into being. That goes via a complicated way. In any case, in all kinds of possible ways expression is given of death and resurrection. Of the laying aside of the old (for blood of course speaks of that) and the coming into being of the new, and that is called new birth.

A mulberry is a ficus or fig tree. It is a certain kind of fig tree. It is a beautiful tree, actually an “ornamental tree.” The white mulberry tree is used for the breeding of silkworms. The origin of silk is in that connection from the mulberry tree. There also exists a red mulberry tree. It is therefore again the same story as with the vine. White in connection with God and red in connection with humanity. Those two “unite themselves” in the Person of Christ, who is both the Son of God (white) and the Son of Man, the Son of Adam (red). In the white mulberry tree the silkworms are bred, for the special thing about these caterpillars is that they live on the leaf of the white mulberry tree and that is, by a detour, therefore a fig tree leaf. The special thing about this caterpillar is that it lives on the leaf of the mulberry tree. This caterpillar eats the covering, the outward

appearance, in order to produce another covering. That caterpillar is specially bred for that and placed on those trees. They are not bred because of the butterflies and keeping the species going, but because of the precious silk that they produce. In the typology that process speaks about new birth. The old story. It always comes down to the same thing. The silkworm seeks the mulberry tree, in which it lays its eggs. The larvae that come out of them are caterpillars. They begin to eat the leaves of the tree. They are born for that and therefore they eat “their old origin.” After a time they produce silk, which is used to make a better garment. Old covering, or garment, an old creation, is taken away, disappears, is devoured. To what end? To victory. Death is swallowed up in victory (1 Corinthians 15:54). So it happens with the old creation as such. It is devoured (eaten up) to victory, so that the new creation would come forth from it.

The most primitive garment was the first garment that man wore and that was of fig leaves. That would be replaced and that happened with Adam and Eve. The Lord appears to them and clothes them in something else, namely in the garment of an animal (Genesis 3:21). Of course this speaks about the fact that without shedding of blood there is no remission and that blood must flow before man is justified before God. But besides that you must keep an eye on the principle that the one garment is replaced by the other. It is a picture of how a new creation comes into being, in which the one garment is cast off because it has become old and is replaced by a new garment. That is what God does with the whole creation. He casts it off and puts a new creation on it. That principle now expresses itself in the whole creation and particularly also in that breeding of those caterpillars on the mulberry tree. The caterpillar itself is a representation of new birth, of exactly the same principle, for the actual beast that it is about is not the caterpillar, but a butterfly. The caterpillar is only a certain phase in the development of the beast into a butterfly. It is namely about a silkworm moth that at a given moment lays eggs and preferably lays them in that mulberry tree. Those eggs come out after a number of days and out of them appears a maggot and later a caterpillar or larva. It is a worm-like creature. That beast sits with very many legs fixed to the material world and walks around on the mulberry leaf. It can become about eight centimetres. Further it is said that on the eighth segment of the hind part there is a kind of horn. A caterpillar consists of segments, all little pieces that “are sewn together with a little thread.” Eight has to do with a new creation, with resurrection. The eighth day is the day of the resurrection of Christ. The eighth day is one day after the Sabbath (the 7).

A horn in general has to do with kingship. The Bible speaks expressly about horns and kingship. It concerns ten horns that you have seen and those are ten kings (Revelation 17:12, 16). Horns are a picture of kingship and of kingdoms, because they are a picture of the king himself. In Daniel 7 and 8 it is told of a horn that has a mouth and eyes and “that speaks great things against the most High.” With a horn power and therefore kingship is involved. A male sheep has horns, because that is a

representation of the Messiah. He is called to kingship and hence the ram's horn, which is used for other things than fighting.
Ram's horns occur in the Bible only when they no longer sit on the ram. They are for example used as a trumpet. The ram's horn is a musical instrument. It is blown on and it brings forth sound. The horn, trumpet, or ram's horn, sounds when God speaks. That is not so strange, because the ram's horn itself is a picture of the King, namely Christ. The ram's horn gives sound, for Christ is the Word. He is the One who speaks. When God speaks, there is Christ. He is the speaking of God and hence the horn is used as an instrument to picture the "Voice of God." Sometimes the horn gives a direct message and even up to our days the horn has that function. You can still become a bugler in military service. A trumpet gives signals and commands from above, for a trumpet is the expression of the voice of the king. So we read in Scripture that God speaks and that the trumpet sounds. That is the same. The one is a picture of the other.
The trumpet, the ram's horn, is a picture of the voice of God and therefore in Scripture the trumpet is used to gather Israel. When God speaks, He will by His Word gather Israel. When God's Word appears in Israel, Israel is gathered with a trumpet of great sound. Through that the Church is gathered with "the voice of the trumpet." The trumpet sounds, for the King speaks. Now in our time the King is silent, for He has hidden Himself. The ram's horn is silent, but when the King speaks, then "taking His own to Himself" is the first thing He does with His voice. Hence that the trumpet will sound at the rapture of the Church. It is a gathering sign, but at the same time also a sign of going up to battle, for so it is also used in Scripture.
From the Scripture places with "trumpet" or "shofar" it appears that they have to do with gathering and going up to battle. Those two things obviously hang together. Further it is said that when the trumpet sounds, then the King is there or then someone is proclaimed king. When the trumpet sounds Absalom is king in Hebron. When the trumpet sounds, then Jehu would be king and when the trumpet sounds, Christ is of course King.

Exodus 19:16
Joshua 6:5
Leviticus 25:9
Amos 2:2
Ezekiel 33:4
Hosea 8:1
Nehemiah 4:20
Psalm 47:6
Psalm 150:3
Jeremiah 6:17
Matthew 24:31
1 Corinthians 14:8
1 Corinthians 15:52
1 Thessalonians 4:16
Hebrews 12:19
Revelation 1:10

Revelation 4:1
Revelation 8:2, 6, 13
Revelation 9:14

So that horn on the eighth segment of that caterpillar speaks about the kingship of Christ and the “8” stands in connection with the new creation.

From Caterpillar to Butterfly

Why is it first a caterpillar and only afterwards a butterfly? Because God expresses in it the principle of new birth. There is no more beautiful picture of new birth than that of the butterfly. For if you know nothing about it and you see a caterpillar and a butterfly next to each other, then you would swear you are dealing with totally different animals. They have nothing in common with each other and yet it is the same little creature. For that which is a caterpillar becomes a butterfly and that butterfly is exactly the same being as that caterpillar and yet it is very different. That is new birth. What that caterpillar pictures is that it concerns a kind of worm, sometimes with and sometimes without little legs. It lives in the earth and is fixed to the earth. It therefore moves where it is low. A worm is low and usually does not raise itself up. The principle is that it is earthly and with many legs fixed to this old world. The caterpillar creeps away, it pupates itself and when it comes out it has changed form. It is then a butterfly, a totally different beast. It must first dry a bit, for all that is born is born out of the water and is wet and must first dry. The whole world comes forth out of water! After the drying of the wings the butterfly flies away, into heaven. It changed from an earthly to a heavenly animal. The butterfly has as its domain exactly what the birds also have and that is heaven. That is the picture of new birth. It is about that butterfly and if that butterfly lays an egg, then it is the purpose that eventually a butterfly comes forth out of it. It is about keeping the species going, but it does not happen in one go, there are phases in between. That is the whole story. For God’s purpose is that a creation comes into being, but the world in which we live is not the definitive creation. The world of us is comparable to the caterpillar. Out of the earth earthly; it is a temporary form of that which it must ultimately become. That is not this world, which we call the old creation, but a new creation that is in Christ and that comes into being through new birth.

Originally it was God’s purpose, as with that caterpillar and that butterfly, that first something would come in a temporary form of appearance in order afterwards to let the new world appear as the definitive version. This world came into being in the seven days of Genesis 1. But that world was not as God purposed it. It was not finished and therefore not definitive. Some think that it was finished, that it then went wrong and that God then subsequently just makes a new world. A new creation in replacement of that old one that has now failed. The point is that that old creation did not fail at all. It was the purpose that that creation would be so, so that it would change or be replaced for a new creation. Both things are taught in Scripture in connection with this world and with the old man. The old earth will be replaced for a new or still differently, that out of this earth a new would come forth. Both things are true. They are not opposed. There are

different ways to express it. The point is that the butterfly does not lay an egg to let a butterfly come out of it, but that first the caterpillar would come. Afterwards that caterpillar would be changed into a butterfly or otherwise said: replaced for a butterfly. It nevertheless remains the same animal. That also applies to the old and new creation. It remains a matter of the creation as a whole. That is why it is not right to say that the world in which we live has failed. Just as little as you can say that a caterpillar out of an egg of the butterfly is a failure. That is how it should be.
What that silkworm expresses in its behaviour is that this old world must disappear. Not only because it eats up the leaf of that mulberry tree, but also because it shuts itself in or buries itself. It spins itself in, it binds itself. After a time it comes forth again as a totally different creature. Of course it speaks in the first place about the Lord Jesus Himself. The first thing that happens is that that caterpillar spins itself in with a thread of at least 300 metres, but it can go up to 1.5 kilometres long. A thread of 1500 metres! Just try to wind such a long thread around yourself. How a caterpillar does that I do not know, but it manages it. That thread with which it spins itself in it produces itself out of its jaws. Quite a lot comes forth out of the mouth in general. That silkworm brings forth out of two glands, out of its jaws, those threads with which it winds itself in or imprisons itself. It does that voluntarily and with its own means, in order subsequently to “lay off the old man.” The caterpillar is laid off (the old animal); in any case it binds itself and disappears. That is what the breeding is of course about. What happens is that only the outer layer of the cocoon (it is a rather hard layer) is broken away. After that they take hold of the little thread and it is unwound. Those threads are worked up into silk. Our silk clothing is produced from that. Man clothed by the Word and therefore from what went forth from the mouth of the silkworm.
This however does mean the death of the caterpillar. That is what it comes down to. The caterpillar disappears through this process. It begins “of its own motion” and gets result through the Word that “went forth.” So it exactly went with the Lord Himself. By or out of His own Word He went into death, He gave Himself up. He says: “Lo, I come, O God, to do thy will” (Hebrews 10:7, 9). Whose will was that actually? His own will, which He also put into words. Of the Lord it is taught that He believed. Yes, in Scripture, but whose Word was that? His own Word. So it is with that caterpillar too. That which went forth from its mouth in fact brought the caterpillar itself death, but at the same time also new life, after that “death,” the cocoon, was broken (opened). That is resurrection. Death swallowed up in victory, that is expressed there. In all possible ways, through the mulberry tree and through the silkworm, the concept of resurrection is told.

The Fig Tree, (Continued)
There is yet another peculiarity about that fig tree. These are things that are indeed well known, especially because man occupies himself so intensively with cultivation and nature management. That is namely that the fig tree, just like other trees, must be fertilised (through pollination). With a fig tree that is somewhat complicated. I have still not properly

understood it,. The point is that you have two kinds of fig trees and two kinds of flowers on the tree. You have male and female flowers, which are again totally different and again stand in a certain relation to each other. It is just as if you are speaking about man… The point is that those male and female flowers play a role in the reproduction of the tree, in connection with seed-setting. For that, pollination must take place, but the tree itself cannot do that. In nature there is quite a lot of life that cannot take care of its own reproduction itself. That must be arranged. The new creation likewise does not come into being automatically. “Someone” must take care of that “fertilisation.” The special thing is that this fig tree is pollinated by the gall wasp. This insect behaves almost the same as the silkworm moth, for it also lays eggs in the fig tree and in the mulberry tree. That means that those larvae develop in the fig tree and even specially in the flowers of the fig tree. Gall wasps fly in and out of the flowers of the fig tree. Just as bees go into flowers and pollinate those plants. In that way the fig tree is kept going by such a gall wasp. It is, however, a parasite on the fig tree. The peculiar thing is that this is a negative picture. The fig tree has in Scripture rather a negative application and therefore the keeping going of the fig tree also. Now it is so that the wasp in general (for it is an extensive family) is the great enemy of the bee. They do belong to the same kind of race; it seems to be family. That the wasp is a deadly enemy of the bee, although it is family, has something to do with Jacob and Esau. Perhaps I will speak about that once more, for this wasp is by nature an enemy of the fig tree and of the bee and therefore also of Israel. Whereby we must not forget that this same wasp does indeed take care of the keeping going of this “fig tree.” What you must learn from Scripture is that the keeping going of the fig tree in many cases is regarded negatively, because with the fig tree it only concerns outward things. If you separate the outward things from everything else, they are negative. Outward things only have a positive function when they are filled. When the outward things are the covering or clothing, or the revelation, of the invisible and therefore the inward things. The outward things as such are meaningless. The fig tree is a picture of this world, but that must disappear. That is why the Bible speaks so plainly about the laying aside of the old man and about the judgment that has come upon this world. About the fact that the world has died for God, because the Lord Jesus died for the world. That means that this old world has in fact finished for God. That is why it is not positive to speak about the continuation or keeping going of the fig tree. In principle it should not be so. That fig tree must die off or die. I am now speaking about the fig tree as a picture of this present old world. That does not take away, but it becomes a bit complicated to explain, that this world will indeed also bear fruit. The Lord will namely establish His kingdom in this world. In connection with that kingdom it is said that the fig tree bears fruit.

> Matthew 24:32
>
> “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.”

This “budding” (sprouting of the leaves) of the fig tree is at the coming again of Christ. Then it still lasts a generation before “summer” is there,

therefore until the kingdom of Christ will have been established over the whole earth. The fig tree will indeed bear fruit, but nevertheless it is the purpose that it disappears. The fig tree has to do with this old world and with the old Israel. Although in this old world fruit is borne, although the Lord establishes His kingdom in this world, this old world must still make way for a new one. So it remains true that this present outward world must one day disappear. That is simply the principle that is told to us. “Fig tree” and “bee” are both Israel. The wasp proves to be the enemy of the one but it takes care of the keeping going of the other. You see into what complicated problems you end up. That is exactly it with Israel and therefore with this world and often also with the believer. It is a problematic matter that has to do with the thought that God exists to keep the world going. That is in itself correct. On the other hand we see that God exists to destroy the world, which is in itself also correct. There are people who think that Satan is out to destroy the world, but that is not correct. It is a misunderstanding. God is out to bring this world to nothing and to replace it with another. We must make that distinction. God Himself sees to it that this world answers to His purpose and for the time being does not perish, but that does not take away that it is ultimately indeed the purpose that the old creation disappears. For He has promised that. It has been announced.2 Peter 3:13 and Revelation 21:1
“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”
“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away…”We as believers must learn the right connection of these things. We must learn that we have to do with a world that God has set aside and with a world with which God still has a purpose. Both things are true. We must learn that God Himself would bring forth a new creation out of this world (“give birth”) and that this would then disappear. You must always take that into account. That applies to the world as such, but if we speak about our own life, then we must proceed from the fact that our old man has already been judged and laid aside and that we are already a new creation in Christ. That we are no longer a “caterpillar” (old creation), but a “butterfly” (new creation in Christ). Those two do not resemble each other and yet it concerns the same people. You must clearly know whether things belong to the old creation or are a new creation. About the old creation you do not need to know much, but of the new creation you must learn the things, for that is what remains.
The apostle John writes a complicated letter. He writes: “Whosoever is born of God doth not commit sin” (1 John 3:9). Earlier he says: “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). How can that be? When he says: “Whosoever is born of God doth not commit sin,” then he is speaking about the butterfly! When he says: “If we say that we have no sin,” then he is speaking about the caterpillar. The caterpillar is a picture of the old man and the butterfly is a picture of the new man. If you want to see all colours together somewhere, then you find them with the butterfly. No animal that has so many colours on a square centimetre as the butterfly. There is such an

enormously great variety in it. Every butterfly with its own colour proportion and pattern. It is wonderful. It speaks in any case about “the manifold wisdom of God,” as Scripture says about it in Ephesians 3:10-11: “To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord.”

What must the caterpillar do to become a butterfly? It must do something for it, but that is not “doing its best to be good.” It is much more fundamental. That “caterpillar” must give up its life, expressly spin itself in, separate itself from the world and say: “Now I am dead.” It is about the laying aside (giving up) of the old man. To know consciously that it is not that. Although the caterpillar is a part of creation, although that old man has a certain purpose and is part of creation and a creature of God, it is nevertheless the purpose that he gives up his life. That he is willing “to lose his life to keep it” (e.g. Luke 17:33). So that he will live, not as a caterpillar, but as a butterfly, as an inhabitant of heaven and part of the new creation.

We go further with another aspect of the fig tree. The fig tree normally blooms three times a year. Only the second bloom brings forth fruit. The middle time therefore bears fruit. We are going to make it very difficult about what that means. The gall wasps also know three generations per year. The development of the gall wasp and the fig tree go together. That second time of blooming therefore brings forth fruit. That hangs together with a very unknown principle that is mentioned in Scripture. That we speak about an old and a new creation, as if there are two, is true to a certain extent, but that does not take away that the whole history of creation does not fall apart into two, but into three parts.

- Old creation (Genesis 1:1), then the fall of creation.
- Present creation (Genesis 1:3), the restoration, temporary.
- New creation (future, Revelation 21), eternal, (for ever).

In my opinion Scripture teaches that we live in a world that knows a special form of appearance. What is set before us in Scripture is that God created heaven and earth, but that afterwards “the earth became without form and void” (Genesis 1:2). After that God restored this fallen world in seven days to the present level, with the purpose that this world would indeed again disappear, after bringing forth a new creation, in which God will be “all in all” (1 Corinthians 15:28). The thought is that the world as we know it today and as we speak about it now is a world between that original world and the new creation. That “first world,” that “original creation” has fallen and come into the power of Satan. That world has been judged (has become without form and void), because God poured out His judgment upon it.

In this “scheme of 3” we now live in “the middle phase,” which has no other purpose than to connect that old world with the new world. A simple way to express that is that this world is “pregnant” and therefore is not in its normal state. It is a world that has been “fertilised,” in which the “Seed of the new birth” has been laid. The purpose is that out of this old world the new comes into being. But what it is now about is that “the first world”

bore no fruit. It did not need to bear fruit either, for in principle there was nothing wrong with it. For reproduction is only necessary because there is death. If there is no death, there does not need to be reproduction either and there does not need to be fruit borne either. That is why there are indeed flowers and fruits that hang there for ornament but bring forth no fruit or seed. It is “the second world” that must bring forth. In the new creation stands the “Tree of Life,” which also blooms; not one, two or three times, but twelve times a year! That means that it therefore blooms once, namely always. That expresses the imperishable (eternal) life. There is no longer any cycle in it, but a continuity of heaven and earth. It is an eternal (ever-existing) world, in which the Tree of Life bears fruit eternally. That simply continues.
This second world has as its task to bring forth fruit and therefore it never or never finds fulfilment in itself. We must never seek the fulfilment of our life in this earthly and perishable existence. That old life can play a considerable role. It depends a bit on our age how we are inclined to direct ourselves to that. That is wrong, because in any case this world is not the fulfilment of God’s plan, for it only leads to the fulfilment of that. That is why we seek the fulfilment of our life not in this life, but precisely in the new creation of which we have become part.

The Pomegranate, (Continued)
The fifth fruit, the pomegranate, is again a tree. A pomegranate is composed of very many “smaller parts.” The word “grenades” means that it is “with grains.” A grenade in military service is a projectile that, when it explodes, falls apart into smaller pieces. The outside of a hand grenade consists of many little blocks and when that thing explodes, it breaks into little pieces. They then fly in all directions and that is also the purpose. A pomegranate is an apple, a large fruit, composed of many smaller units. What would that now be a picture of? I have not even spoken about the fact that it is the 5th fruit from the series. That only confirms it. It indeed speaks about Christ and His Church. About a unity that is composed of a diversity. When it is spoken about the Church, then it is a Body, built up out of many members. The many parts form a whole. It is of course so that this principle is not only applicable to the Church, for it is a universal principle. A principle that is applicable to the universe (to the cosmos). The universe is after all a unity, but consists of many smaller parts that together form that unity. “Unity through diversity” it is called. The expression “the universe” or “ta panta” (Greek) means that it concerns a unity. All things, in so far as they together form a unity. The doctrine of universal reconciliation claims that “all things” are reconciled with God. That is in itself of course correct, but “the all” (“universe”), that is reconciled with God, are all things that together form a unity (“ta panta”). That belong together. There are therefore also things that do not belong to “this all,” not to this unity. “All things” are therefore not always “all things.” That depends on the context and the use of the term.
In Ephesians 1:21 it is said that God has given Christ to the Church as “Head over all things.” Those are “all members of Christ” of course. It concerns “all things” in so far as they belong to the Church, for He is the

Head of that. That even applies to the expression when it is brought into connection with creation, with the universe as such. For there it concerns all things in so far as they form a unity. Scripture expressly teaches that those who reject Christ are cast outside the universe. When Scripture says that God reconciles the universe with Himself (2 Corinthians 5:19), then that is true, but those who do not want to be reconciled with God will be cast outside and therefore do not belong to “all things.”
The pomegranate is an almost perfectly round fruit, a sphere, and built up out of very many grains. That is in any case a picture of the new creation and therefore also of the Church and of Christ. The Church is Christ and Christ is the Church. The Church is the Body of Christ and therefore forms part of the Christ, as unity. The pomegranate pictures a very simple principle. Those composite parts form a whole, but the outside of that whole looks definitely not very attractive. The outside is dark brownish-greyish, indefinite, it is ugly. The outside is not half as beautiful as the inside of things. Where we look at, that hides the inside, those invisible things, which are always a picture of the spiritual, eternal things. That is why the outside is less beautiful than the inside. That is how it should be. The outside is not attractive, but the inside ought to be beautiful and if that is true anywhere, then it is with the pomegranate. If you want to know that fruit, then you must open it. You must cut right through that hard sphere and then you see loose grains that are joined together in that large sphere. It looks a bit like the segments from an orange. Those segments are again built up because many little pieces are pressed against each other. So roughly the pomegranate is built up. Many little fruits with in each fruit a little pip. It has to do with reproduction and therefore it is a picture of the new that comes into being. A picture of the new generation, but the parts of it are joined together into a large whole, beautifully round. That means that it has to do with eternity (circle or ball). It speaks of eternity, of the endless, the line that is regular and constantly sets itself, to which you find no beginning and no end. You can therefore also not give a length and therefore it stands for eternity. That is not only so for a circle, but also with a ring. That is why when we promise each other eternal faithfulness we slide a ring on the finger, as an expression of eternity. Of Christ it is said that He is set “as a signet” (Haggai 2:23). It was actually said to Zerubbabel, at the end of the prophecies of Haggai. But Zerubbabel is a picture of the Lord Jesus, who was set as a signet. That is a beautiful picture, it gives in the first place eternity, for it is a ring, but moreover it is the expression of a certain independence. A signet ring presses an image into wax or into lacquer and therefore the signet ring is a picture of the Lord Jesus, who is eternity and the expressed Image of the independence of the Godhead (Hebrews 1:3). Just notice where and in what connection a ring occurs in the Bible. (See tabernacle and breastplate.)Of the new creation it is said that God will be “all in all” (1 Corinthians 15:28). That means that there is much and there are many (all), but God is in “those all.” That is why it is still a Unity, because it is God Himself who makes diversity into unity, an eternal unity. That is expressed in this pomegranate. Moreover God is by definition Love, God is Light, God is Spirit. Love is the ability to unity, of binding two or more

things that are brought to each other. God is “in Christ reconciling the world unto himself,” for God is love and therefore brings unity into being. Not in this world, but in that following creation, in which that Unity has been brought into being. There is that unity of “all and in all,” in which the multiplicity is brought back again to the unity. We see today a process of becoming many, of development and multiplication. It is a natural process in the world, but there is another process that God Himself is busy with, namely bringing that multiplicity to a unity. Creation begins with a unity and becomes a duality. It develops itself, but on the other side we see that that multiplicity which this world brings into being is brought by God Himself to a unity. That is the Star of David, a sign of Solomon. It is actually the sign of the Son of Man, the Son of Adam. It is the sign of the Lord Jesus Himself and in that sign is expressed what God does in Him, namely through Christ. On the one side bringing that multiplicity into being in connection with this present world and on the other side making a unity again out of that multiplicity. Such a realised unity we find back in that pomegranate. You find no other structure in it. If you cut it through, you find all equal little grains. From that the fruit derives its Dutch name. The pomegranate occurs most as an ornamental tree. About the further composition of the pomegranate there is difference of opinion. That is because they differ according to the place where they are cultivated. There are different kinds. In general the pomegranate on the outside is colourless and dull and hairy. In short, just like this world. It means nothing. Inside the fruit generally shows many colours. What I have seen in it are in fact all colours, but that is not the current description of the fruit. The pomegranate is generally brought into connection with the colour red, but in all honesty I must add that that is not the colour when you look at it from the inside. You then see two colours, not even mixed, but through each other, red and blue, in each little grain (purple). Sometimes you see more colours in it, for the peculiar thing is namely that those little fruits or grains are all transparent. That is exactly how the new creation is described in Revelation. There it is said that the city, the new Jerusalem (that is the new creation) is of pure gold, but then transparent (Revelation 21:18). The light goes through everywhere. The characteristic of the new creation is that the light comes everywhere.
We have light, but also shadow. Because the light does not penetrate everywhere, dark spots arise. Let me immediately say figuratively: where someone rejects the Light, a dark spot arises. In general people reject the Light, for they have loved darkness rather than light (John 3:19). They reject the Word of God and thus all kinds of dark spots arise. The characteristic of the new creation is that the Light penetrates everywhere. The gold on the new earth is still gold, but then transparent. Do not say that this is so strange. Normally stones are also not transparent, but through precious stones we can look. For the difference between an ordinary stone and a precious stone is that the precious stone lets light through and an ordinary stone does not. The more precious something is, the more light it lets through.
The precious stone that we know is “jasper.” In the New Translation that is: “diamond.” That is chemically exactly the same as coal (carbon).

People are then able to make diamond from that coal, although that “improvement” is very expensive. You had better keep looking for diamonds, for nature itself has diamonds; they occur in the ground. The old creation can therefore be transformed into a new one. The essence is that it becomes transparent; that light shines through it and God is Light. The description “God is all in all” is very well illustrated in the new Jerusalem, which is built of gold. It is transparent as glass: the light comes through. There are no shadows any more, there everything is light. It is a representation of the new creation and that comes to expression in the pomegranate, for that is transparent. Light shines through, but through the process of those grains that let light shine through, light refraction also arises and that has as result that all colours become visible. That is the reason that you can see all the colours of the rainbow in the pomegranate. You only have to let the right light shine on it. Yet the prevailing colour is red and blue (purple) and that is again a picture of Christ Himself.
The flowers of the pomegranate yield a pure red dye. The prevailing colour is then still red. From the skin of an unripe pomegranate people make a tanning agent and that is used for Moroccan leather. That must make that leather durable or “eternalise” it. Leather is originally skin of an animal. It would rot if it were not tanned and therefore protected. The colour of that tanning agent from that pomegranate is red. Remarkable is that the colour occurs in the fruit. Not prevailing, but when the parts of the plant, the fruit or the flower are used, then it is promptly pure red. Why is that so? The colour red has to do with Adam and he was set to have dominion over the earth. Hence that the colour red is always brought into connection with kingship. Because “red” stands for man. “Dominion” and “red” belong together. Colour experts say that red has an “outward-directed working.” If you have a red surface, that becomes optically larger. Power goes out from it. That is the principle that was said to Adam. To subdue the earth, therefore to expand, and to have dominion over it. Or the same that is said in connection with the garden. To expand the garden trees and therefore to keep, namely to have dominion over it. It has to do with expansion, with becoming larger and therefore with dominion. Not only that, through that colour red it is brought into connection with sexuality. It must be clear that the tendency to expansion and becoming larger precisely comes to expression in sexuality and reproduction. Hence that it is brought into connection with each other. You must hold the principle that red has to do with expansion, power and dominion. Hence that the pomegranate is indeed brought into connection with the kingship of Christ.
That also comes to expression in another way, namely in the fruit skin and the flowers; they yield a red dye, but from that same fruit skin and flowers one also obtains medicines. For example “astringent.” That is a contracting medicine to draw a wound or tissue together. It namely binds. What one obtains from that pomegranate is a means to heal, to contract. That is exactly the principle of the pomegranate, for the peculiar thing is that two things are united with each other. With the pomegranate it is in the first place about the unity coming into being. On the other side it has

to do with expansion, with power, but those two things unite in the Church. For that is on the one side an Organism that is a unity. The Body that is one in the Head, one in Christ, but on the other side that same Church is indeed the present form of the kingdom of Christ.
The line in Scripture is this. The purpose was that the kingdom would come into being and be established by the Lord Jesus, beginning with Israel. We read that Israel says: “We will not have this man to reign over us” (Luke 19:14). Israel rejects this King, with the result that this King has withdrawn Himself from this visible world. At least He has gone into the innermost Sanctuary in the heaven of heavens and keeps Himself hidden there for the world. That is why it is said to us, who are connected with Christ, that we are hidden with Christ in God (Colossians 3:3). The consequence of that is that, since the Lord Jesus Christ became King through His resurrection from the dead, there is a kingdom. Jesus has said: “All power is given unto me in heaven and in earth” (not: shall be given) (Matthew 28:18). Since He has been King since His resurrection, there is a kingdom. It is a biblical principle that a kingdom does not begin with a people that chooses a king for itself, for that is the upside-down world. The biblical principle is that a kingdom begins with the King. First there is only a king and still no people, for the biblical picture of a people is that someone develops into a family, or into a tribe and thereby into a kingdom. The king is in fact the family elder. The kingdom of Israel begins with Jacob. The kingdom of Christ begins with Christ. That is the only explanation for the statement of John the Baptist, who says: “Repent: for the kingdom of heaven is at hand” (Matthew 3:2). That cannot namely mean that this kingdom, which as to time is very near, for that proves in any case afterwards not to be so. The kingdom has “come near in the vicinity” or “the place” and that can be if that kingdom was nothing other than the Lord Jesus Himself. He is the King and therefore the kingdom and He had come near. In the biblical prophecies the King and His kingdom are considered as one whole. When Daniel must explain what that golden head of that image represents, he says: “Thou, O king Nebuchadnezzar, art this head of gold” (Daniel 2:38). If we then continue the prophecy, then it appears to mean that this golden head is a picture of Babel (the kingdom). The king is the kingdom and Nebuchadnezzar was therefore the Babylonian Empire. That is why it is completely correct that Daniel says: “Thou art this head of gold.” Even if we then explain it with: “It is the Babylonian Empire.” Hence that later the events that Nebuchadnezzar underwent, he became insane during seven times and afterwards was restored again, happened exactly so to that kingdom of Babel. Not only Nebuchadnezzar himself, but later Babel itself would also lose its royal dignity in order subsequently after the passing of seven times to be restored again in the kingship. That we expect for the future. That Babel becomes the capital of the world again. One and the same prophecy is applied both to Nebuchadnezzar and to Babel itself. They are not two things, but it is fundamentally one thing, for the king is the kingdom. Christ has become the King of His kingdom. He is the Messiah of the Messianic kingdom. He is the King of the kingdom of heaven. He will be that, but that does not take away that He is that today as well. If we are

members of His Body, we therefore form part of that kingdom. That is what Colossians 1:13 says: “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” Admittedly a peculiar kingdom, because there is actually only question of a King, of whom we form part. Moreover it concerns an invisible kingdom, which in the future will be revealed on earth. It is therefore still a hidden kingdom. We therefore belong to “the mysteries of the kingdom of heaven.” Nevertheless it is a kingdom!
What it is now about is a kingdom of power and therefore of the colour red, of the Son of Man, the Son of Adam, the “Son of the red.” It concerns a power that expands itself, but at the same time unites and draws the things to itself. That is exactly what happens today with the believer. For when a man comes into contact with the message of God and Christ, that is because that message has an expanding working. That message is preached and at the same time it has the working that those who accept this message are bound together. It makes into one whole, so that there is question of both things at the same time. The “expanding working of that red,” namely that kingdom, and on the other side the hiding of those things. The contracting of those things in that outer skin. What we see of that kingdom, in the most favourable case, is only that bare outer skin. In this case, speaking about the church, I now indeed mean what we usually call the local church. A church or a group or an organisation. It is that outside, there is nothing beautiful about it, nothing desirable. It actually only concerns what is in it, namely that new life that belongs to a new creation, that is transparent. The beautiful, the new is found in a new housing, in a covering. That is only there to be removed. That happens with all citrus fruits and also with the pomegranate. The rough husk of a nut must be broken, so that the real fruit comes out of it. We first remove the covering; peel out of that hard husk, before we come to that which supplies our food, gives life and renews our strength. The outside of things never counts, it concerns that which is in it. That is the essential principle of the nut. We have already spoken about the acorn and in connection with that about circumcision. It all tells exactly the same, in which the covering is laid aside, because that is a picture of the old creation, and the new is made manifest. It concerns the typology. The valuable things are indeed present in the world, but they must be found behind the visible world. That is perishable, that must be taken away. So it is with fruits and with eggs, from which we must remove the shell. It is a picture of this visible, tangible world and inside it is that which it is really about. This is so with precious stones. The “most precious parts” are found in the centre of the stone.
The round form of a precious stone, in this case the amethyst, that perfect one, has to do with eternity and therefore speaks about Christ. He rose from the dead and through that He received eternal life and brought an eternal creation into being. That creation is transparent inside and there is the colour red and blue, of earth and heaven, united into purple, the colour of the Mediator. That is so with the amethyst, but in fact also with most precious stones. With everything the principle applies that you must first cleave a stone to be really able to establish whether it is indeed

precious. The art of searching for precious stones, and also semi-precious stones, consists in this, that one must learn to discover precious stones on the outside, for you cannot see it like that. They are precious, because they are “transparent” inside. You do not see that on the outside. I apply it to Christ, who in appearance has “no form nor comeliness” (Isaiah 53:2). It concerns the inward man, that which is born of God, the new man. The old man is the covering, namely the “garment,” which is laid aside. That even applies now in connection with the Church. I often mention the Church, because the pomegranate is the fifth fruit in the series and therefore the picture of the fifth dispensation and thus of grace. The pomegranate speaks in particular about the Church. This is the special form of the kingdom of Christ. For the principle of that outer covering, which is bare and ugly and that only inside the beautiful, the eternal, is found, is applicable to these fruits, because it is the characteristic of these fruits as such. Moreover this creation on the outside of the universe is ugly and hard, but there is glory in the centre. The most precious parts of this creation are found in the centre, that is in the “heaven of heavens.” The least glorious is found towards the outside, at the edge, at the ends of heaven and that is the earth. That is perishable and it is laid aside. The principle is that God is in the centre and clothes Himself in the visible world. That garment is therefore a covering. It is defiled, dirty and old and will be laid aside. The old garment, this creation or covering of God, is laid aside, passes away. God then clothes Himself in the new creation, in which the light is not only present in the centre, but penetrates the whole creation. That is the principle, that God will be “all in all.”
In the new Jerusalem not only is everything transparent there, so that the light shines through, but there moreover stands what that light is. It stands that “the city had no need of the sun, neither of the moon, to shine in it: for the Lamb is the light thereof” (Revelation 21:23); her light, her light-bearer or her light-source. For the light in the new creation is the light of Christ Himself, who is the Light of the world. His light shines not only in the heaven of heavens, not only by the throne of God, but to the borders of the world. There are borders, for there will still be darkness, but then of course only outside the creation. The outer darkness is as far as possible from the throne. There it is dark, no light, for the light is from inside the centre. Hence that the beautiful things are found inside. In this connection we recommend study no. 17 of the series “The Thought is.” The title is “The Biblical World Picture.” It gives insight into how the creation (two heavens and earth, the ground on which we stand) has been formed by the Creator. So that it can be understood that He always “dwells” in the midst of His creation and the creation finds itself as “a garment” around the Creator.
Now we must still speak about the place of the pomegranate in Scripture. It hardly occurs in Scripture and when it is mentioned then it is in combination with the fig tree or with the vine. It is the fifth fruit from Deuteronomy 8:8, but it is mentioned in one breath with the fourth or the third fruit or all together. Vines, fig trees, pomegranates have to do with each other. They are all trees with fruits, but they each picture a different quality of the Person of Christ. They are therefore not mentioned

separately in the series. Where these pomegranates are indeed mentioned separately, but then not the real natural pomegranates, but imitated ones, is the first time that the pomegranate occurs in the Bible. They are found at the bottom of the garment of the high priest. There also hang little bells, presumably in the form of pomegranates. The explanation usually goes no further than that one could hear the priest coming. What is also not explained is why they were found at the bottom of the garment. That plays a role in the whole picture. The garment has to do with the outward appearance, but also with the glory that someone has (rank or status). That is why the many-coloured robe plays a role, just like a coloured king's mantle. If someone is king, then he ought to wear a corresponding garment as a sign of his dignity, a king's mantle. Also the hem of that garment plays a role in different ways. The hem of the garment is mentioned in connection with the high priest, for on that garment hang the little bells and the pomegranates. On the hem of a garment the wife of Potiphar had a grip, namely the garment of Joseph. Joseph left his mantle and disappeared. Also the garment of Saul had a hem. The same thing happens to it twice. Samuel and also David cut the hem of the garment of Saul and hold the skirt up and say: "So shall the kingdom be taken from you" (1 Samuel 15:27 and 24:12). Whereby it is said that the hem of a garment has to do with kingship that is taken away. If it concerns the whole king's mantle it means that a part, or a certain aspect, of the kingship is taken away.
The garment of the Lord Himself was touched by a woman, and she was instantly healed. The Lord says: "Virtue is gone out of me" (Luke 8:46). Here it speaks about the kingship that would be taken away from the Lord. The skirt that would be cut from His garment. The kingship of the Lord Jesus was indeed taken away, or at least withdrawn into heaven. The visible kingdom has been taken away. When we speak about the garment of Joseph, we say: "The visible kingdom has been taken away. He let it go and hid himself." That is what the Lord has done. When it concerns the garment of Saul, then it is about an aspect of the kingship that has been taken away. Then it is only a part, for in another part he is indeed still king. Precisely at the hem of that garment that bleeding (therefore unfruitful) woman found healing. That finds its application today in the Church, whereby we Gentiles, who were unfruitful, become fruitful. We have become a new creation, because we have part in that acquired kingship of Christ. At "the hem of His garment," and that is the reason why the pomegranate hung so expressly at the hem of the high priest's robe. This is a picture of the High Priest of today (Hebrews).Those pomegranates were a picture of the Church at that hem, which was later cut off. The cut-off skirt of the garment speaks about the taken-away kingship, the hidden kingship, but we form part of it. We are bound to it. The Church is bound to it, namely in the capacity of that pomegranate, that unity through diversity. That they were little bells you can then well explain, for it means that sound is brought forth. That today through the Church the Word of God is preached. Where the Lord Jesus is active, works and goes, where His way goes in a spiritual sense, there we are also as members of His Body. There the Word of God is proclaimed. By

pomegranates, by members of the Body of Christ. The pomegranate therefore points in every possible way to the Christ, who has been rejected in this world. Who has withdrawn Himself into heaven and sits there on a high place at the right hand of God. All that expresses itself in the pomegranate.

The Olive Tree

In Deuteronomy 8:8 it concerns an oil-rich olive tree. Immediately the emphasis is laid on the oil. An olive tree brings forth olives and therefore olive oil. An olive tree does not die. That does not mean that all olive trees exist eternally, but that the tree in fact does not age. Olive trees can of course die through diseases. All life is always threatened by all kinds of diseases. In the encyclopaedia it says that olive trees have a strong regenerative power. The tree regenerates itself, therefore keeps itself going. That means that any dead cells are again replaced 100%. The trouble is actually that in most life, in any case it is so with man, cells die off and are carried away, but are not replaced. Yes, in the beginning, during growth, that is still so, but after a time that replacement stops. Through that people eventually become smaller, they walk bent, they fall in, for they do not regenerate themselves. The body no longer restores itself and wounds therefore heal badly. Broken bones hardly grow together any more, because there is no longer any replacement of cells. Healing can only come through replacement. People nowadays seek ways to keep that regeneration process going, so that we would actually have eternal life here. You must not think of it, for what are you then busy with? I know people who are glad if it is over tomorrow and science seeks things to stretch this earthly life precisely.

In Israel and in Italy there are olive trees known that are thousands of years old. They therefore in fact have eternal life, for that is the meaning. They keep themselves going. We have eternal life by eating from the “Tree of Life,” namely Christ. Science says: “Olive trees can become very old.” The reality is that they cannot actually die, unless they are defeated by an enemy, for example by a parasite, disease or that they are cut down.

The second peculiarity of the olive tree is the pollination, which takes place by the wind, or “pneuma.” “Wind” is a picture of the Holy Spirit. It is clear that eternal life is brought forth by the Holy Spirit. We have received our eternal life because it is born of the Spirit. Hence that we could expect that with the olive trees. Nothing earthly comes into it. No story about insects that play a role in it. On the contrary, it is purely wind that pollinates this tree. From the pollination to the moment that the fruit is ripe, four to six months pass. That is a long period and the four to six months also has something to tell. When did eternal life come into being? That was at the end of the fourth dispensation, that of the law. It continues until six months. That is also not so special, for the olive is the sixth fruit from the series. This has to do with the sixth dispensation, in which Israel and the nations of the earth will come to faith and be born again. The sixth dispensation “of the fulness of times” ends with the situation in which the whole living humanity has come to faith. It is about the fact that that fruit comes forth in a period after the fourth month

(therefore after the fourth dispensation) until the end of the sixth month (the sixth dispensation).
There is something noble about the olive tree. Of the olive wood it is said in the first place that it is very beautifully figured. It shows a beautiful structure and therefore it is used for all kinds of ornamental work: for wood-turning, for inlay work, candlesticks and so on. It is actually used mainly for things that are useless. Well for beautiful things, but you do not need them here. They are for ornament and that is typically a characteristic for the spiritual things. You do not actually need them here. They stand outside, but they do give colour and content to our existence here and they symbolise something else. They have an ornamental function and the ornamental things have from of old things that have a meaning, that picture something else. That is today almost no longer so. Then it still meant something! Now we ask: “What does it represent?” It usually represents nothing any more. The olive wood is moreover difficult to split, but well workable. It therefore concerns ornamental things, apart from the fact that the olive tree is an intriguing tree. It is beautiful and fascinating and usually still gnarled in form. That you have so with things that in fact picture eternal life.
The most important property of the fig tree is the fruit that is brought forth, in which the most important characteristic is that this fruit must be pressed. Olives themselves are hardly eaten or not at all. The oil is called table oil, because it is edible. In the Bible it is always olive oil. It plays a great role. You can use it for everything, especially for things that are an expression for the spiritual things. The point is that that oil comes into being along the usual way. Through the way of linen, the way of silk. That is the way of suffering, of death and resurrection. That is why the olive oil is also the sixth from the series and has to do with the sixth dispensation. That is the age in which the wrath of God is poured out over this world and in which the nations will be judged. It pictures the great tribulation, for so it is with olives. They must be pressed to bring forth oil, but that is also a picture of the Holy Spirit. Those are exactly the things that happen in the “dispensation of the fulness of times.” There will be tribulation, but with the purpose of bringing forth Spirit, of new creation. Not only the conversion of Israel, but also that of the nations. On the one side it is spoken about tribulation that will come upon all nations, but on the other side it is spoken about the outpouring of the Holy Spirit that goes with it, of which the oil is a picture.
The olive tree speaks of the coming into being of the new creation, but the most important thing is that it brings forth oil. Olive oil is used for many purposes. As table oil for consumption for example. There are different kinds of it, depending on the manner of preparation. You have noble and cheaper kinds and those are again mixed and diluted among themselves. Then still the manner in which it has been filtered and under what pressure it has been pressed, for that appears to be different again for the taste. In Spain they put olive oil through all the food and that appears to work particularly laxative. Further olive oil is also used in tinned fish. The olive trees were after all a picture of eternal life, of the Eternal Risen Christ! That is why olive oil must be suitable for preserving perishable

things. The olive tree has a regenerative power and its fruit keeps other things going. The principle simply continues working. Two different things, but it concerns keeping and preserving things, eternalising things. With that still hangs another use of the olive oil: the use as ointment. Wounds are smeared with it. It is oil, but at about 10 degrees it is ointment. Then it is syrupy and easier to smear than to pour. We find it so in the parable of the Good Samaritan (Luke 10), who uses oil to treat wounds and therefore to protect them. It has a healing and preserving working. Soap (for cleansing) is made from olive oil. Another biblical application is the use in for example lamps, which give both warmth and light, whereby “a sweet smell” comes free.

All these applications, however different, can be summarised, because it all concerns the picture of the Holy Spirit, namely in the first place “the food” that the Holy Spirit gives; that is the Word of God, in a spiritual sense. That has been brought forth by the Spirit of God and “breathed in” by the Spirit of God. That means that the Holy Spirit is indicated as the source of the spiritual food that we have received for the maintenance of our spiritual life.

That Spirit gives light, because the Word of God gives light. “All things that are reproved are made manifest by the light” (Ephesians 5:13). The Light of the world is Christ Himself (John 8:12; 9:5). The Spirit produces warmth, which is necessary for keeping life going. Warmth is necessary to keep any chemical process going. Life is dependent on warmth. We live through the energy that goes out from God, of which the sun is a picture. It concerns the smell, for that has to do with the spiritual things. The “smelling” of the things that are not visible (therefore intangible) and are indeed present. We smell them. Sometimes I have thought that people were clairvoyant or had good intuition. Later it appeared that they simply had a good nose. We use the expression “to have a good nose,” even for intuition. I also sometimes say: “You must smell that a certain Bible text is wrongly translated.” That is a sense that you develop. You need it in the study of the Bible. If you stumble over things and say: “What stands there now, that surely cannot be right.”

It concerns perceiving spiritual things. That is why Paul says of himself that he is “a sweet savour of Christ.” That people can smell Christ in him (Philippians 4:18). It of course concerns the spiritual things that are brought forth by Paul, namely the knowledge of Christ. 2 Corinthians 2:14 says: “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” Also in the Old Testament, in the temple service, in the tabernacle, that smell played a role. There stood the golden candlestick, which burned on olive oil (it was mixed), which provided warmth, light and the smell in the temple and the tabernacle. One was not allowed to copy that recipe by smelling it, for if you did that, you had to be put to death. So just smell it, then you lose your life. “But he that is dead is freed from sin” (Romans 6:7) and free from the law and receives new life in Christ. There that oil is a picture of. We “smell” there, for we have part in that new life, we take it in. God breathes His Spirit into us and therefore His smell, His light. We

have part in it and precisely therefore we receive eternal life and lose the old.

Honey

The seventh fruit from Deuteronomy 8:8 is honey. Honey is originally the sweetening agent par excellence. Honey is a supersaturated sugar solution, which means that honey crystallises if you leave it standing. At the bottom of the pot there simply comes a lump of sugar. To get it liquid again, you must warm the honey. Not too quickly and also not too hot, so that the sugar dissolves again. Then you have honey again (of lesser quality). Honey has to do with the seventh dispensation, with the kingdom and with the Messianic kingdom. Usually I discuss honey in connection with the seventh dispensation. There stand a few very interesting texts about honey in the Bible.

> Proverbs 16:23-24
> “The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.”

If someone is wise, then he has a “wise heart” (for wisdom dwells in the heart). What one calls “wisdom and understanding” has nothing to do with intelligence, but with faith: “The fear of the LORD is the beginning of knowledge” (Proverbs 1:7). It is about whether one is willing to believe the Word of God. Whoever wants to become wise must begin with believing. Hence “the heart of the wise teacheth his mouth.” That means that that wisdom also comes out again through the mouth: “and addeth learning to his lips.” If someone is understanding, then that will come to expression in his speaking. If someone is believing, he will also speak about it.
Words of love are honey (verse 24). In one breath it is spoken about wisdom and about pleasant and understanding reasons, namely the speaking of wisdom through the mouth and then it is suddenly brought into connection with a honeycomb. That means that the understanding heart “produces honeycomb” or actually a comb with honey. With that it is not explained, but it is illustrated what honey is a picture of. Honey is a picture of all that (everything) the Word of God produces. Honey is therefore a picture of faith, more specially of wisdom. For the Word by nature produces wisdom and we have wisdom only through the Word, because things have been revealed to us. Wisdom is based on the study of the Word, hence that honey is a picture of all that the Word of God brings forth, namely faith, of wisdom and hope and love. All the fruits of the Spirit are represented in honey.

> Proverbs 24:13-14
> “My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.”

Honey is good and sweet to the taste. Remarkable is that here it stands: “It is sweet to thy taste.” For perhaps you already knew that the taste buds for sweet are not at all in the palate, but in our tongue. It has in the first place not something to do with taste, but the palate does have part in

the taste, for it recognises the existing substances. It is sweet to the palate, therefore pleasant to the palate. Something like that is called a palate, because it is a picture of heaven. It is the upper side of the mouth. The tongue is not even mentioned. Honey has to do with spiritual things, the heavenly things therefore. That is why it is sweet to the palate. What honey is for the palate, that is the knowledge of wisdom for your soul. Honey is therefore compared with the knowledge of wisdom. That is exactly what the Word of God brings forth. That last is a bit difficult to apply to honey, but it is assumed that honey must be sought, that it is found in nature. Bees also live in the wild, although it occurs little. In the Bible there are histories of it. I think of Jonathan, who found a honeycomb somewhere in the field and ate of it, while it was forbidden by Saul, who is a picture of the law. He ate honey and then "his eyes were enlightened" (1 Samuel 14:27). If you know the Word of God, you see more than normal. Only Jonathan was then "guilty of death," for so it always goes if you know the Word of God and have eaten of it. Then you see more than normal, but you are guilty of death. You ought to die and not to exist for this world. If you have part in the fruit of the Word of God, then you are considered dead. That is the same as "smelling that holy oil" (Exodus 30:22-38). You ought to die. It has not a negative but precisely a positive meaning, for through that you are set free from the law, from sin and from judgment. So honey is compared with knowledge of wisdom, which must be sought, but whoever seeks will find. Therefore it stands: "and thy expectation shall not be cut off." The Word of God is to a certain extent represented in the picture of honey. It is still confirmed in:

> Proverbs 25:16
> "Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it."

Eating honey is very good, but do it in moderation, do it quietly, for vomiting cannot. It can, but that is almost blasphemy if you know the meaning. At that high level you must namely read such a verse. Eat as much as possible, but see to it that you do not become sick, for that also happens. There are people who cannot stand sitting under the Word of God. Some hold out for an hour, others two hours, but there are also those who cannot manage even a quarter of an hour.

> Proverbs 25:27
> "It is not good to eat much honey: so for men to search their own glory is not glory."

If you have no knowledge of typology, then you understand nothing of such a verse. It stands that eating ordinary natural honey is not good if you eat too much of it. Much sugar is not good. But what you must do is "the searching of the glory of such things." Which things? Honey and so! The searching of the glory of honey is glory. It is a play on words, because the direct meaning is the most naïve meaning. It concerns investigating how it tastes: whether it is delicious or not, or how delicious it is. That is not the meaning. It concerns a much deeper thought: "How glorious honey is in its typological meaning." For the greatest glory of honey is not that it tastes in the mouth, but what it is a picture of. Then honey is

particularly glorious, because the Lord has brought that forth, namely the Word of God: Knowledge of Wisdom.

Ezekiel 3:3 and Revelation 10:10

> "And he said unto me, Son of man, cause thy belly to eat, and fill thine inward parts with this roll that I give thee. Then did I eat; and it was in my mouth as honey for sweetness."
>
> "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

When you connect it with the heavenly things, then honey tastes wonderful, but when it reaches the belly, then it is bitter. The belly is the old man. "Bitter in the belly" means that one becomes sick from it. The Word of God is never pleasant for the old man. That is why so many people object to the Word of God, because it works destructively on the old man. He becomes weak and sick from it, but that is precisely the purpose. That it works negatively on the body (sick, weak) is the negative side of the Word of God.

On the other side stands the positive working. God's Word is sweet as honey. Honey is sugar and that is in general superfluous. You become quite fat from it. Strange as it may sound, that is now precisely the picture of the spiritual things and of the new creation: "becoming fat." We have surplus fat. The doctor does not allow that; it is bad for man, but in the Bible it is positive. It is that which is intended for the Lord. It plays a separate role with the sacrificial animals. It is what is surplus here, what you do not need, but you do have it. It is a picture of riches and of blessings and hence honey is directly connected with that. You do not need it directly, but it is a delicacy. It is extra, that which makes life worth living. You must of course see to it that your body can manage for a while, but that does not take away that precisely those things are a picture of the blessings that the Lord gives us. In the Bible a meal is a feast of fellowship. The deepest meaning of honey lies in the origin of honey. That is an inexhaustible subject. I only know the surface, for there is so much unknown.

The Bee

Honey is brought forth by the bee. That is an egg-laying insect. Out of those eggs first comes a larva, which must pupate, after which the insect comes out. In that, new birth is therefore expressed. We know bees in two different kinds. On the one side the solitary bees, which live in separation as individuals. We also know, and they occur more often, the "social bees." They live in a "bee state" or community or bee colony. They live in summer in a colony of about 50,000 bees. Those bees know how they must behave. For everyone a certain role is laid down and they fulfil it. The beautiful thing about the bees lies in the figurative meaning. It is fascinating to study that.

The first thing I shall in any case have to tell is the way I ever came to study those bees. It is peculiar, for I was then busy with the study of the constellations. (See study 21: "Christ in the Stars.") That was also not allowed. It begins with the constellation "Virgo," for that is officially the

first sign of the zodiac. It usually all begins with a virgin. Then it appeared that the virgin is of course a reference to the birth of the Lord Jesus and to Mary and to still some other things. Also in the other religions all over the world there is mention of virgins who bring forth. People try to make us believe that something like that cannot be at all. I was therefore looking for a virgin, because she is mentioned everywhere in the religions. I looked under the Greek word “parthenos” in the encyclopaedia. It is “Athena Parthenos” of the Greeks. In the religion of the Greeks there was a goddess who was a virgin and yet brought forth a son. That was Apollo. Then it appeared that “parthenos” did not stand in the dictionary, but there was “parthenogenesis” or “parthenogenesis.” That proved to be the scientific indication of the phenomenon that the virgin does indeed become pregnant and brings forth and bears a son. Among men it does not occur. But you cannot say that it does not occur in nature, for it does. It occurs in any case with the bee, and other related kinds of insects, and also with certain kinds of snakes. It is all the same principle. Namely that all male bees are born from unfertilised egg cells. People call that “parthenogenesis,” the virgin birth.
The scientific term therefore says that it is a “becoming” (genesis) out of the virgin (parthenos). That means that it is a process that was known in nature. I then had to study the bees and fell from one thing into the other. The peculiar thing is that such a bee colony in summer indeed consists of about 50,000 bees, but that actually only one female bee forms part of that people. The beekeepers call that bee “the mother.” Officially she is called the “queen of the bees.” The other bees are undeveloped females, that is to say that they are sterile. These females have undeveloped sexual organs, for they have never become sexually mature. Male bees are not always there. There are at most a few hundred to at the most 1,500 in such a large colony. In short, it is therefore an almost entirely female colony, with only one woman who can bring forth. Another special thing is that those bees live in self-built combs. These combs have a remarkable form, namely that of a hexagon. The hexagon is the picture of the number 6 and actually has the same meaning as the six-pointed Star of David. The hexagon is the sign of David or Solomon and it has in any case to do with Israel. It is clear that that whole bee colony is a picture of Israel and the calling of Israel. The word for “bee” is in Hebrew “dabar.” That is exactly the same as the word “word,” which in Greek is “logos.” “In the beginning was the Word,” in the beginning was dabar (John 1:1). We can also translate it with: “In the beginning was ‘the bee’.” A bee is a picture of the Word and thereby of Christ. It bears the same name and is indicated with the same letters. Hence that it is honey that the Word brings forth. What the bee brings forth, but that is the same, for “the bee” and “the Word” are synonymous. Even into the Dutch language we find that truth back, for the male bee is with us “a drone.” A male bee is in any case a picture of the Lord and it therefore means that the bee people is a picture of Israel.
One of the bees, among all those unfruitful bees, is only fruitful. You must read the Bible about what is all said about unfruitful. The unfruitful woman is in any case a picture of Israel, the wife of Jehovah, the wife of the LORD,

who brought forth no fruit. Stronger still, who did not want to receive the seed. The seed is the Word of God and they did not want that. When the Word became flesh and dwelt among them, they did not want to know Him and they did not want to receive Him. That means that in fact no fertilisation took place at all. Israel perhaps “manages” the Word of God, but does not accept that Word. Those are two totally different things. The Lord says: “Shall I cause to bring forth, and shut the womb?” (bring forth) (Isaiah 66:9).

The Lord opens the womb and says: “I bring forth also!” The point is that this is exactly what happens. That seed, that Word of God, that Gospel, has been brought to Israel. It has been received there, for “salvation is of the Jews” (John 4:22), but Israel herself does not want that Seed. In fact no fertilisation takes place, but in spite of Israel there is indeed bringing forth. Only, what is brought forth is not female, but male through that. For what is brought forth until today is the Church. That is male, for it is the Body of Christ, who is Man. What is now brought forth out of Israel is male, because no fertilisation has taken place. If in the future Israel will yet accept that Word, namely believe, then a “woman” will also be brought forth, even “women.” Then not only Israel will be born again, but then all the nations of the earth will be born again. That is after the fertilisation has taken place. Until today that has not yet happened.

Parthenogenesis is therefore not only applicable to the Lord Jesus, in connection with the birth from the virgin Mary, but also to the coming into being of the Christ, namely the Body of Christ, the Church. Male bees are born, but they are in the minority. The majority consists of females. Those males form a small part of the bee state, but they have a share in it. Now it is very peculiar, but we have a word for that which those males do. They do and can do nothing. They “drone” about. They do not work. They fly in and out, they are needed for nothing. Science says that they are only needed for reproduction, but I may dispute that, for that is not strictly necessary. Male bees are born from unfertilised egg cells, so those male bees are in fact not needed at all. In the hive they play no role. On the contrary, they cannot even gather their own food. If they want to eat, they must accost the female workers and then they are fed, as if they were children. Drones have this read:

> Romans 4:5
> “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

Those drones need nothing; the only thing they do is eat honey and that they receive from the female bees, for “salvation is of the Jews.” That is why they are a perfect picture of the Church, of the believer of today, who has come into being out of the unbelief of Israel. Out of unfertilised eggs, I must perhaps say. The only thing that can be told of the male bees and what is important to mention is that they live relatively short, namely only in summer. During the overwintering there are no males at all. The phenomenon occurs that at a given moment in autumn the male bees are no longer welcome in the hive. That means that the females refuse to provide them with food and they try to throw those males out of the hive. That indeed also happens. The male also comes back, even if he is thrown

out, for he wants to go into that hive. That is the place where he can get food. He must be there, because he cannot take care of himself. At the entrance of the hive there are bees charged with guarding the hive. If that male bee, who has been thrown out, still goes inside again and is then driven out again, then he is killed outside the gate by the female bees, who have a sting. Those female bees are unfruitful, so they do not really need that sting. It is namely actually a grown-together sexual organ, but they use it to kill the drones. It works exactly the other way round. All male bees report at the hive and are killed on the spot. The result is a whole heap of dead drones in front of the entrance of the hive. It is gruesome to see, especially if you know the meaning of it. It refers to what is said of the Lord, who was cast out and suffered outside the camp and who was crucified outside the gate. That is symbolised in this “drone slaughter.”

These bees are a picture of the Jewish people, but thereby also a picture of creation in general. For not only Israel has cast Him out, but the world also “knew him not” and rejected Him (John 1:10). So nothing changes. So this extensive typology points to the whole creation, which rejects the Lord, but nevertheless brings forth fruit. What is brought forth, in spite of everything, is honey. The bees gather pollen and nectar. This is gathered in the combs and made into honey. That honey is eaten by other beasts or by people. The bees must then make do with other food. Honey is indeed brought forth and is therefore a picture of all that the Word of God brings forth in knowledge of the wisdom of faith.

All these details of the bees speak about what the Lord does and they are even an exposition of the period from the history of salvation. For the life of an ordinary worker bee falls apart into two equal halves. That is also so in the history of Israel. It falls apart into two equal halves. The first part of the life of the bee takes place in the hive, where the bee must first care for the young larvae and later keep the hive clean. Then follows a period of about three to three and a half weeks in which she is a “forager bee.” That means that this bee flies out to gather honey. It is a wearing occupation that she does not survive. All those things are pictures of what God brings into being. It speaks in different ways about “new birth” and even about the coming into being of the Man, namely the Body of Christ, the Church. It speaks about the new birth of Israel and about the captivities of Israel. In general through the peculiar swarming that bees do. When a new queen is born, then the old queen swarms out. She then goes out of the hive for the second time. The first time at the bridal flight and the second time she flies out with thousands of bees behind her and alights somewhere in the surroundings, after which her followers cling to her. A complete cluster of bees swarms out and actually goes into captivity. Then some scouts go looking for a suitable dwelling and then it is time for the beekeeper to come, for he must put a new hive under it and “knock down” that cluster of bees. I have once seen it. All into the new hive and a lid on it. If the beekeeper does not do it, then they do it themselves, but then it becomes difficult to move such a colony afterwards. It is therefore a kind of captivity. It is the “going out,” as it is called in the Epistle to the Hebrews.

> Hebrews 13:13-14
> “Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.”

We seek another dwelling. It is the same as what the Lord said to Zacchaeus: “Come down out of that fig tree!” (Luke 19:5). That fig tree and the bee colony are both a picture of the state of Israel. Just as the apostle Paul “went out from Judaism,” into captivity to Rome, so we have gone out from the camp; all together out of Judaism. Originally Christianity is actually a Jewish sect. It finds its origin there. It has even gone out from the whole world as such, because we have received part in the new society, a new people, a new state: the Church, a people for the honour of His Name. All these truths you find illustrated in different areas of nature.
I must leave it at this; I do not have the idea of having finished speaking. We have again sufficient material to investigate things. Not that it is about us having to investigate nature about these things, but I do believe that it is of great importance to know the principle of these things, because they are mentioned piece by piece in the Bible. They are illustrative for the biblical truths.
The Bible refers to nature, for nature illustrates the truths that we find in the Bible with regard to the coming into being of the new creation in Christ.